

THE  
**Baptist Magazine.**

APRIL, 1824.

*Sketch of a Sermon delivered at the Baptist Monthly Meeting of Ministers and Messengers, at Eagle-Street Chapel, on Thursday, January 22, 1824, by the Rev. F. A. Cox, A. M.*

PSALM cxviii. 25: "Save, now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."

It is characteristic of the genuine Christian, to feel deeply interested in the prosperity of the church of God; in consequence of which, he is incessantly prompted to the exercise of fervent prayer, and the exertions of benevolent activity. In seeking the prosperity of the church, however, we must not be selfish and bigotted. The desire of some persons is to promote only the prosperity of that particular church with which they stand in immediate connexion; it is not the cause of Christ, but their own cause, which engages their exclusive attention. In what relates to themselves, their sensibility is extreme and morbid; but they either cherish an envious feeling at the success of others, or manifest no sympathy with their afflictions.

In seeking the prosperity of the church, our sentiments must not be loose, indefinite, and vague. Some seek its prosperity in so general a way, that they accomplish no good; overlooking the claims and duties of home, and

having no fixed object, no warm regard, no vigorous and concentrated attachments. There is no propriety, no proportion, in their zeal, and the force of their character, the moral effect of their influence, is lost by diffusion. Their ductility and malleability are such, that, at length, they have little sensible weight: consequently, they neither stimulate others, nor produce any beneficial impression themselves.

The context refers to the erection of the Christian church—to the glorious corner-stone of the building—and to the wonderful proceedings of Almighty Power and Providence, in thus securing the salvation of mankind; excited to a holy and impassioned state of joyous anticipation, the Psalmist exclaims, "This is the Lord's doing, it is marvellous in our eyes"—"Save now—O Lord; send, now, prosperity!"

1. *Some considerations which should induce us to pray earnestly for the prosperity of the church, and endeavour to promote it.*

(1.) It is the church of Christ; for which he became incarnate, and shed his precious blood; and whose interests he ever lives to promote. Having died to redeem the church, he is inexpressibly

concerned to gather his people from every quarter of the world; and, for this purpose, he originally sent forth his apostles, and afterwards his ministers, to "preach the gospel to every creature." Each member is dear to his heart, and, for the benefit of all, he has instituted his sabbaths, and his ordinances. They are "his people, the sheep of his pasture," and the spiritual provision which he makes for them, indicates, at once, the amplitude of his resources, and the intensity of his affection.

(2.) God is the hearer of prayer, and has expressly connected the bestowment of the blessing, with the use of the means. The out-pouring of the Spirit is in answer to prayer; and the history, especially the more recent history, of the church, evinces the truth of the following positions:—A spirit of prayer usually *precedes* remarkable revivals in religion, and a general renewal of the drooping energies of Christians, drawing down from heaven the rain that refreshes and renews the face of the moral wilderness—*continued prosperity* has frequently *accompanied* the continued fervency of prayer—decline in religion, both general and individual, has been often, and is commonly, superinduced by negligence with regard to personal, social, and public prayer.

(3.) The glory of God, and the honour of the Redeemer, are very intimately connected with the prosperity of the church. It was the petition of Christ, when on earth, "Father, glorify *thyself*!" This must ever be the highest purpose of the infinite and ever blessed God. For this end the worlds were created, and all orders of being endowed with their respective faculties, and

placed in their respective situations. If it were possible to imagine that, on the whole, the glory of God were not promoted in the universe, nothing would be so desirable, and nothing so inevitable as its destruction. Then ought the sun to be turned into darkness, the stars to be arrested in their courses, and the heavens to be no more!

But the redemption of man, and the constitution of the Christian church, are especially intended to promote the glory of God, and to exalt his eternal Son. The decay of any one church, the misconduct of any one Christian, is, so far, a counteraction of that design, and is to be lamented beyond all expression. The divine glory is advanced by the conversion of sinners, the sanctification of saints; the multiplication of believers, and their individual manifestation of the principles of Christianity, which, being implanted in the heart, spring up and expand into all the graces of the Spirit, and the inimitable beauties of holiness.

II. *The principal causes which tend to obstruct the prosperity of the church.*

Some which might be enumerated operate detrimentally on individual churches only, and others on the Christian cause at large: let us mention a few which have a more direct application to ourselves, or to local communities.

(1.) *Faction*: to which the apostle alludes in writing to the Corinthians:—"It hath been declared unto me—that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ." In the present day, faction may assume sometimes a



different, but often a similar, shape—as in the institution of invidious comparisons, to the annoyance of edification—in the display of that fickleness of mind, and caprice of feeling, with regard to the ministers of the gospel, which lead to a spirit of dissipation, and, if I may be allowed the term, of religious vagrancy; and prove singularly detrimental to personal religion and general prosperity. The dissatisfaction generated by these means, is often ill-founded; and results rather from a perversion of taste, than a change in the ministry. It of course connects itself with—

(2.) Irregularity of attendance on the public means of grace, and improprieties in the discharge of this duty. Frequent non-attendance—a late arrival—an inattentive manner, or drowsy habit—wandering to different places, without sufficient motive, or from an improper one—disregard of social prayer-meetings—have all a pernicious effect. They have this effect—upon the individuals themselves—upon others—upon the minister of the word, and, therefore, again reflectively upon them, and the cause in general.

(3.) A partial bestowment only of our energies in the cause of the church.

There is, perhaps, only a general support afforded, without the concurrence of zeal and decided attachment—or, a general regard to religion is manifested, without a particular profession; which, from its decided character, might prove eminently influential—or, a division of feeling and of effort among various and distant churches, such as to produce a neglect of local claims, and more domestic duties—or, too great reluctance to connect a real, practical *self-denial* with our

religious services; for, in devoting money, time, or talent, we ought to take up our cross and mortify self.

(4.) The toleration of gross evils. Of these we have an affecting instance in the Corinthian church. A diseased member may infect and endanger the whole body.—It is of vital importance to preserve *purity*; for it is not the *numbers*, but the *purity*, of a church that renders it truly illustrious.

(5.) Indecision in those who stand prominently, though but outwardly, connected with the christian church: and whose *prompt* and *full* obedience would be essentially serviceable to the general cause, and eminently encouraging. I particularly refer to the young and rising members of families distinguished by their general respectability in the world, and whose conduct naturally and necessarily attracts the notice of christian assemblies. Alas, how often does their connexion with the cause of religion, (if connexion it deserve to be called,) resemble that of the leaf quivering on the extreme ramification of the tree, and scarcely pendent by the thin, attenuated fibre! How frequently, instead of “putting their shoulders to the wheel,” they only touch it with their finger, and rather obstruct its motion than aid its progress, by their languid aid! “I speak not these things to shame you, but, as my beloved sons, I warn you.”

### III. *Indications of genuine prosperity.*

It will of course be inferred, that the absence of the causes just mentioned, will tend, so far, to afford an inferential evidence of prosperity; but the subject demands a more full de-

velopment of moral demonstration.

(1.) Genuine prosperity will be evinced by the prevalence of prayer. To this I have already adverted in an incidental manner: but it requires a reiterated urgency of appeal. Fervent prayer is both a means, and an indication of spiritual prosperity: at the same time, it ought to be remarked, that the existence of this devotional vigour is not always to be ascertained, or accurately measured, either by the numbers who attend social meetings for this purpose, or the abundance and variety of gifts which may there be discovered; but more certainly by temper, and the pious habits of private life. Still a general and ardent spirit of prayer, will unquestionably *tend* to produce an observance of social and public opportunities of worship.

(2.) The prevalence of brotherly love, and a general disposition to sustain each other's burdens, evince a state of prosperity. There are, I think, some prevalent errors upon this subject. It is not essential to brotherly love, that all the distinctions of rank and station in civil society, should be overlooked. Nor is it essential, that an equal degree of intimacy should be cultivated by each member of a Christian community, with every other, or by the minister, with all the families and individuals of his charge. This would be obviously impossible, and would preclude the cultivation of that distinguishing friendship which the very principles of our common nature dictate, and which Christianity encourages.

But brotherly love, the prevalence of which in a church is indicative of its real prosperity,

includes, in its exercise, displays of mutual estimation, founded upon the observance of the spirit of Christ, and assimilation of his character—a readiness to sympathize in the joys and sorrows of our fellow-christians—a disposition to promote each other's interests, and to guard each other's reputation—to observe and appreciate excellencies—to conceal, rather than magnify defects.

(3.) A willing and general co-operation prognosticates a vigorous state of piety in a Christian community. This is the most powerful engine both in the political and the religious world. There is no strength in a rope of sand, but the most attenuated threads of the silk worm, may, by union and combination, become mighty as a cable, and strong as a rod of iron. How feeble, powerless, evanescent, is a drop of water; but behold it in union with its kindred particles in rivers and rolling oceans!

(4.) Spiritual prosperity is traceable in a rich exhibition of the graces of the Spirit. It is not the *external*, but the *internal* character of a Christian community that bespeaks its prosperity. However wealthy, if it be not rich in faith—however celebrated, if it be not adorned with the beautiful attire of holiness, however numerous, if it be not abundant in “good works,” and in the fruits of righteousness, genuine prosperity will not be its characteristic!—In conclusion,

1. Let every one, from this hour, adopt the language of the text as *his own prayer*.

2. Let every one make the object about which such ardent solicitude is manifested, *his individual and incessant aim*.

3. Wherein we have felt our-



selves *reproved*, let us *submit*, and not *resent* these statements—wherein any may be conscious of, at least, an *implied commendation*, let them humbly receive the encouragement, and go on to *perfection*!

### CHURCH OF PERGAMOS.\*

No. III. Rev. ii. 12—17.

PERGAMOS was a city of Mysia, situated sixty-four miles from Smyrna. It has obtained some celebrity from its having given birth to GALEN, the Physician; but much more, in the estimation of Christian geographers, from the church which was formed in it at so early a period: and which produced, from among its members, a follower of Christ so distinguished for zeal and faithfulness, as not merely to put his life in hazard for the sake of the Lord Jesus, but to lay it down in the defence of his truth. Blessed ANTIPAS! neither thy office in the church, nor thy situation in life, are mentioned: circumstances these, not necessary to be known in comparison with thy self-devotement to the work of the Redeemer, and thy willingness to bleed in his cause. To have had thy eulogy pronounced by HIM, “who hath the sharp sword with two edges,” (emblem-

atical of his word, which is quick and powerful, and sharper than any two-edged sword,) is an honour much more distinguishing, than what any of the great conquerors in the earth have obtained, from the splendid orations pronounced at their graves, or the expensive monuments that have been erected to their memory. On these we may read, “Here lies the great and renowned!” On thine is inscribed, as with the pen of a diamond, and as lead in the rock for ever: an EPITAPH, suggested by wisdom infallible, and by integrity immutable, designed, at once, to describe thy character as a true Christian, and to perpetuate thy memory as a triumphant hero, “ANTIPAS MY FAITHFUL MARTYR.”

From what is said by the Saviour, speaking from the throne of his glory, of the state of society at Pergamos, we may conclude, it was the metropolis of Satan's empire: the rendezvous of his army. It was here he had fixed his “seat;” here he “dwelt.” In this city, all his policy, malice, and cruelty, were concentrated: here were displayed, in perfection, the cunning and fraud of the old serpent; the ferociousness, and love of blood of the roaring lion: of which the shocking errors that were held, and the horrid practices committed, by some members of the church, and the cruelties which had been inflicted upon others, afforded sufficient and decisive proof, that the great body of the church had “held fast” their profession, and “not denied,” or blasphemed, “the name of Christ,” when exposed to such baneful examples, and such dreadful sufferings: that, on these accounts, they should have received the Saviour's commendations, who

\* Pergamus, Pergamo, or Bergamo, is situated on the banks of the Gremakli, the ancient Caiçus. There are now in it one Synagogue, one Greek church, and one Armenian church. At the Greek church is a school of boys taught by a priest. There are also other Greek schools. They contain about twenty scholars each. The population is about 15,000; viz. 1500 Greeks, 200 or 300 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than the generality of those in Asiatic towns.

perfectly "knew their works," and "where they dwelt," was no mean praise. When the bush burned with fire, and remained unconsumed, it was a demonstrative proof, that Jehovah was in it: and, that a feeble church should continue to exist, even in the precincts of Satan's court; in the immediate vicinity of brothels and stews, and within view of the instruments of cruelty, to torture them as martyrs at the stake: that they should have stood firm even in those days of persecution, when Antipas, their brother and companion in tribulation, sealed his testimony with his blood, notwithstanding all the corrupting devices, and hellish malice of Satan, afforded an irrefragible evidence, that He was ever present for their support and defence, even the "Head of all principality and power, and might and dominion, not only in this world, but also in that which is to come."

We have churches which are situated in places much resembling Pergamos, as regards one part of its description: viz. those seaports, or naval arsenals, where, during the last war, the vice which is here so pointedly condemned, notoriously and extensively prevailed. The intercourse kept up with the navy, where uncleanness was tolerated, if not patronized, necessarily corrupted the minds of persons who were members of those churches, and the consequence was, that many of them proved themselves by their impure principles and conduct, to be the disciples of the corrupt and corrupting Balaam: "who taught Balak to cast a stumbling-block before the children of Israel,—and to commit fornication."

But the commendations of the compassionate Redeemer, are mix-

ed with faithful reproofs, and solemn warnings. "Nothing," says the judicious Charnock, "can be more offensive to a careful gardener, than to find weeds in a bed of tulips:" and nothing is so offensive to the Lord Jesus, as to find persons, who are committing the most unclean practices, or holding the most destructive errors, associated with his genuine disciples: who ought to have put away from among themselves such wicked persons, and to have borne a zealous protest against their heretical sentiments, by rejecting them from their communion. For a church to retain in its communion, any person who is known to live in acts of uncleanness, or who holds "the doctrine of Balaam," that the law of God is not a rule of life to the believer, that his precepts respecting marriage, need not be regarded; and, that an unlawful intercourse between the sexes, ought not to be restrained or condemned, is most offensive to the Holy Saviour. Who does not see that evils of every kind follow in the train of this wicked principle, and that, for a church not to "mark those men" who hold such a doctrine, would be to incur the displeasure of the Lord Jesus, and to run the risk of being punished by Him, "who hath the sharp sword with two edges."

That there should have been persons in the church at PERGAMOS, who did not blush to own themselves the disciples of the covetous, wicked, and seductive Balaam, who perished in his iniquity; though not till after he had been the guilty instrument of leading others into the pit of destruction, is, indeed, a most awful consideration. What, then, did



this church, while bearing the sacred name of Christian, abet and encourage idolatrous practices, and lewd courses? Were not these the doctrine of the "Nicolaitans?" and had the church at Pergamos, instead of hating these things, as the church at Ephesus had done, tolerated their existence, and encouraged their propagation? we could scarcely have believed such a statement upon any evidence short of divine testimony; nor can we sufficiently admire that compassion which led the holy Redeemer to deal with them by warning, and counselling them both by promises and threatenings, instead of casting them away from his presence, and taking his Holy Spirit from them. It reminds us of the declaration of Jehovah to his ancient church: "I am God, I change not: therefore ye sons of Jacob are not consumed."

It is remarkable, that, in calling upon the church, and its pastor, to "repent," or to humble themselves before God, on account of their having suffered these corrupt persons and principles to exist, unproved and unexposed amongst them; and, of course, "to bring forth fruits meet for repentance," by clearing themselves of any participation in such guilt; the threatening of punishment is not against the body of the church, but against those who had corrupted it: "Repent, or I will come unto thee quickly, and will fight against *them* with the sword of my mouth." The intercession of the great High Priest was prevalent, on account of real believers, none of whom, it may be presumed, had *allowed* or approved of such principles and practices; though they had not, through, perhaps, a false cha-

rity, zealously protested against them. Whilst the Lord Jesus corrects his own people with a *rod*; he will visit false and corrupt professors with a *sword*: for the threatenings of his word; and the torment of his frown, piercing the guilty conscience, is, indeed, like the entering of a sharp sword into the flesh: and, from horror of mind, many, in the prospect of future misery, have exclaimed, "*The spirit of a man may sustain his infirmity, but a wounded conscience who can bear.*" For a member of a Christian church to walk in the lust of concupiscence, or in the secret practice of wantonness, is to set at defiance the Omniscience and Omnipotence of the Lord Jesus: and to treat Him with contempt, "who hath the sharp sword with two edges."

Amazing condescension, and unbounded compassion, that the Sovereign of the universe, the Lord of angels, the King of kings, and Lord of lords, should deign to call upon this reprehensible church in the language of kindness and love, full of grace and truth;—"He that hath an ear, let him hear what the Spirit saith unto the churches:"—*i. e.* the description of the doctrines and practices which the Saviour abhors and hates: and the threatenings of his speedy coming to punish such unclean professors of his holy religion:—let them hear it, and hate what the Saviour hates: let them hear it, and avoid what will certainly expose to his wrath here, and his eternal indignation hereafter.

But we are likewise to regard "what the Spirit saith unto the churches," in relation to those who "overcome" these wiles and stratagems of the devil; like Joseph, who instantly and prompt-

ly repel the solicitation, by saying, "How can I do this great wickedness, and sin against God?" and who, through a supply of the Spirit of Christ, "overcome the world, and all that is in it;" "the lust of the flesh, the lust of the eye, and the pride of life," by persevering in the conflict, unmoved by its fascinations, or unterrified by its frowns:—"Looking unto Jesus, who, for the joy that was set before him, endured the cross, and despised the shame, and is for ever sat down at the right hand of God."

The blessings promised, relating probably to the gracious approbation of the Saviour, of such circumspect upright believers, both in the life that now is, and the manner in which he will receive and absolve them in that which is to come, are expressed in language highly figurative, and full of meaning: "To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." These may mean the inexpressible gratification arising from the enjoyments experienced in communion with Christ at his table, when men eat, as it were, "angels' food," and food of a higher quality than angels ever partook of: "the bread of God, which came down from heaven to give life unto the world"

"Never did angels taste above  
Redeeming grace, or dying love."

And they may include, also, the sense of pardoning and justifying love, when, by faith, Christians "have access into that grace wherein they stand and rejoice in hope of the glory of God." Or "the white stone of absolution," the believer resting on the right-

eousness of Christ for acceptance with God, reads, with astonishment, and inexpressible delight, the "new name written" "the pledge of his being adopted into his family;" "a name better than that of sons and daughters:" For, "if we are led by the Spirit, we are the sons of God.—And the Spirit itself beareth witness with our spirits, that we are the children of God."

It is gratifying to know, from a work called "The Apostolical Constitutions," that these divine reproofs and exhortations produced their appropriate effects upon the church at Pergamos. In the next century, it is said, several of "its members were martyrs in the cause of Christ: and, even in the fifth century, ATTALUS, (a native of this place) was a famous martyr."

O that all the followers of the Lord Jesus may ever regard, with scrupulous attention, what the Spirit saith to the churches, in every part of revealed truth, that, "having such promises they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In concluding this Essay, the writer, addressing particularly the members of Christian churches, adopts the language of Paul to the Corinthians: that they may be preserved from "the doctrine of Balaam:" "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is



without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

IOTA.

London, March 3, 1824.

### ON SINGING IN DIVINE WORSHIP.

(Concluded from Page 111.)

SOME recent attempts have been made to improve our psalmody, which are of a description adapted to throw us still further back from genuine church music. The trash contained in some "Selections" are quite unfit for any devotional purpose. But Mr. Gardiner's volumes have high pretensions; his first volume is, upon the whole, an admirable selection, in point of musical science, though not always happy in adaptation; but, in the second, he has gone beyond the utmost bounds of propriety, or correct feeling, in the attempt to apply secular music to sacred purposes. There can be no necessity for this mischievous practice. There is an ample sufficiency of sacred music, without torturing minuets and ariettas into hymn tunes. One ingenious gentleman has found words for the Dead March in Saul, in Hymn 63 of Dr. Watts's second Book. This is not quite so bad as the mis-accommodation of Mozart's exquisite duet in *La Clemenza di Tito*, *Ah perdona*, to sacred words,—a composition characteristically amatory, tender, and ele-

gant, in the highest degree, but utterly removed from devotional expression. In these cases, it is not the fitness of the air, but its mere popularity, which leads to the injudicious attempts to press it into the service of devotion; but these divorced melodies will never match well with new sentiments. Religion and good taste alike reprove such alliances. But there is no paucity of genuine church music. The works of foreign composers, to say nothing of native masters of the old school, contain an almost inexhaustible fund, hitherto but little drawn upon. The works even of the incomparable Mozart are very partially known in this country. Those of Sebastian and Emanuel Bach, of Michael Haydn, and other eminent composers of church music, — specimens of which Mr. Latrobe has brought forward, are still less known. The compositions of Mr. Latrobe himself are of a very high order, marked, perhaps, by science more than by originality of conception, but always full of character. In the selection published by Seeley,\* (we believe under his auspices,) which is unquestionably the best collection of Psalmody extant, there are several compositions of extraordinary beauty and merit; in particular, those of Knecht, the Rev. S. Fripp, and Miss Bean. A very admirable air is to be found in Cahusac's collection, called *St. John's*, composed by the late Rev. Richard Cecil; and one, in the same volume, called *New Sarum*, by the Editor, is distinguished by its singular elegance. Such individual contributions are the more valuable, as springing ordinarily from genuine feeling,

\* "Devotional Harmony," 2 Vols. long Quarto.

or being struck off in a happy mood. We do not want for good music; the deficiency is in the demand for it.

But how, it may be said, is the evil to be remedied? How are our congregations to acquire taste and musical feeling? Is every tradesman to turn fidler; every mechanic to learn thorough base? We anticipate a hundred similar idle questions, arising from a mistaken view of the subject; or a perverse misconception of our sentiments. It is not necessary for every individual in our congregations to understand music; but all are more or less sensibly acted upon by it, or by that which is substituted for it, so as to have their feelings disturbed, their devotion interrupted, by what is uncongenial and foreign from the character of worship; or else, so as to have a boisterous levity of feeling excited by the noisy caroling in which they join. It is not for the gratification of the musical that we chiefly desire a reform in our congregational worship; but for the bringing of a better influence to bear on the minds of even the most tasteless and unmusical.—Children and savages are susceptible of the effect of genuine music, although they have no knowledge of it: nor is it necessary to be possessed of musical taste, in order to be quite differently affected by different styles of composition. It is, doubtless, owing to a want of taste, that such vulgar airs as many of the modern popular psalm tunes are preferred to Abridge, or St. Ann's, or Char-mouth, or Islington. But this want of taste is connected with a want of devotional feeling, a moral distaste for the solemnity appropriate to religious services;

and, on this account, do we consider it as highly inexpedient to give way to this irreligious taste. The objection to the gravity of the old tunes, is as heartless as it is tasteless. But it were a mistake to imagine, that the majority in our congregations give into this rage for noise and novelty: it is the doing of the clerk, and his confederates. Nothing is more striking than the sort of general earnest feeling with which a whole congregation will take part in the Old Hundredth, or some such noble harmony, after the meagre and partial performance of some ridiculous novelty. It is not to be denied, however, that the rich harmonies of the old masters require instrumental aid, to develop their full grandeur and meaning, unless uncommonly well supported in all their parts by practised voices; and it forms, in our opinion, one recommendation of instruments, that they leave less to be done by the singer, affording less room for display, and leaving the mind more at leisure to attend to the sentiment, and to feel it. To think or feel during the singing of many modern psalms, is quite out of the question: the singer is too busy, and too elated, to care much about the words. And this forms the best excuse, bad as it is, for the apparent complacency with which some hymns are sung, which never ought to have found a place in our hymn-book. If a congregation really did think of what they were singing, it is impossible that they could express horrible joy that

“Broad is the road that leads to death,  
And thousands walk together there.”

Or that,

“Vengeance and damnation lies  
On those who dare refuse his grace.”



What must an infidel or gainsayer think, on hearing such hymns noisily performed to some brisk melody. There is a tune called Job, which is not destitute of solemnity, and would be one of the best of modern favourites, did it not require the first half of the line to be repeated, which is often inconvenient, and generally unmeaning. We have heard this tune sung to Hymn 100, Book I. of Dr. Watts, in the last verse of which the repeat has a most dreadful and disgusting effect; not worse, however, than in the first verse of Hymn 128, of Book I. Yet are such words coolly and complacently sung, to the disgrace of minister and people. The 92nd Psalm of Dr. Watts is not unfrequently sung to Derby tune, in which there is an awkward fugue, which divides the lines at the fifth syllable. We have again and again noticed with what peculiar spirit the clerk reiterates,

“Blast them in ever — —.”

Instances of this description might easily be multiplied; some of an irresistibly ludicrous kind. Bath Chapel tune, for example, sung to Hymn 20, Book I. gives in the second verse, the following repeat,

“Upon a poor pol—.”

The absurd introduction of fugues, has, in like manner, converted many of our hymns into catches, and it is difficult to acquit the composer in all cases, of a facetious design. Catches and glees, are indeed, apparently the model for modern psalmody, and many tunes are literally taken from them. We like a good glee, we confess, and are admirers of Calcott, and Webbe, and Lord Mornington; but we have no

wish to hear “The Red Cross Knights,” or “Here in cool Grot,” performed to sacred words, though we think they would go down with some congregations. The subject has led us further than we intended, but we must now draw in. We cannot, however, close this article, without noticing a praise-worthy attempt, made two or three years ago, to “reform the practice of singing in the worship of God,” by the author of a small volume, the title of which we give below.\* Although written in a spirit rather too dogmatical, and we do not on every point agree with him, it contains many useful observations, and the author deserves well of the religious public. In closing these desultory remarks, we would wish to lead our readers back to the point on which they have hinged, that music is the gift of God; that its true character is not that of an amusement, but of a medium of expression, a symbolical language; that its noblest purpose is, the excitement and expression of devotional feeling, and that its adaptation to this end, gives it a claim to be studied and cultivated as a science, and as a language; that it has a religious value, and ought, therefore, to rank among things ecclesiastical. Possibly, we may have touched some discords: our conclusion shall, to all musical ears, resolve them.

“Touching musical harmony,” says old Hooker, “whether by instrument, or by voice, it being but of high and low in sounds a due proportional disposition, such, notwithstanding, is the force thereof, and so pleasing effects it hath in that very part

\* A View of Modern Psalmody, being an Attempt, &c. By William Cole, 12mo. 3s. 6d. 1819.

of man which is most divine, that some have been thereby induced to think, that the soul itself by nature is, or hath in it, harmony. A thing which delighteth all ages, and beseemeth all states; a thing as seasonable in grief, as in joy; as decent, being added unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action. The reason hereof, is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the very steps and inflections every way, the turns and varieties of all passions, whereunto the mind is subject; yea, so to imitate them, that, whether it resemble unto us, the same state wherein our minds already are, or a clean contrary, we are not more contentedly by the one confirmed, than changed and led away by the other. In harmony; the very image and character even of virtue and vice, is perceived, the mind delighted with their resemblances, and brought, by having them often iterated, into a love of the things themselves. For which cause, there is nothing more contagious and pestilent, than some kinds of harmony; than some, nothing more strong and potent unto good. And that there is such a difference of one kind from another, we need no proof but our own experience, in as much as we are at the hearing of some more mollified and softened in mind; one kind apter to stay and settle us, another to move and stir our affections. There is that draweth to a marvellous grave, and sober mediocrity; there is also, that carrieth, as it were, into extacies, filling the

mind with a heavenly joy, and, for the time, in a manner, severing it from the body; so that, although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds being framed in due sort, and carried from the ear to the spiritual faculties of our souls, is, by a native puissance and efficacy, greatly available to bring to a perfect temper, whatsoever is there troubled, apt as well to quicken the spirits, as to allay that which is too eager, sovereign against melancholy and despair, forcibly to draw forth tears of devotion, if the mind be such as can yield them, able both to move and moderate all affections."

---

*Infant Baptism enforced by  
Penalties!*

---

*To the Editor of the Baptist Magazine.*

DEAR SIR,

There seems to have been a very general impression of late upon the minds of persons in authority, at home and abroad, that something must be done to promote the moral and religious improvement of the slave population in our different colonies. In the general idea we cannot but rejoice, but it is highly necessary to watch, in detail, the measures that may be proposed, or adopted, lest such as are highly oppressive, and directly opposed to the rights of conscience, should be enacted, under the specious colour of advancing the interests of morality and religion. To prove that my apprehensions on this subject are not groundless, it is only sufficient to quote the following regulation, lately published, among various others, by



Lord Charles Somerset, Governor of the Colony of the Cape of Good Hope.

"Those who neglect causing the children of their Christian slaves, born in wedlock, to be baptized within twelve months after the birth of such children, shall incur a penalty of not less than twenty-five rix dollars, and not exceeding one hundred rix dollars, for each offence, and shall be compelled to have such child or children baptized at their own expense."

I am not aware that there are any Baptist settlers at the Cape, if there be, I should hope that they avoid trafficking in human flesh, and, then, this law would not affect them—but it is the *principle* which calls for our reprobation. It is said that an ecclesiastical establishment is to be formed for the West Indies. Supposing that such an enactment should be made in those islands, in Jamaica, for instance, how oppressive would it be upon the thousand of our negro brethren, who think with us, that none ought to be baptized, but those who can give the answer of a good conscience towards God.

Whether there be any secret presentiment that this unscriptural practice is in danger of becoming obsolete or not, as light and information are more widely diffused, I will not undertake to determine; but it is a coincidence not a little curious, that, within a few years past, the Council of Berne has decreed that all children of Baptist parents in their canton, shall be taken from their parents, and baptized according to the usages of the Reformed church!

I will not enlarge on this subject, but leave these facts to the consideration of your readers. If you insert this paper, you may hear again from

VIGILANS.

### *Unpaid Letters to Country Ministers.\**

ON this subject a Correspondent writes as follows:

"From occasional interviews with Christian ministers, and, from the several monthly publications which I am accustomed to read, I learn that institutions of a truly benevolent and evangelical description are almost incessantly increasing, both in the metropolis and throughout the kingdom. In all such institutions I feel considerably interested, and most heartily wish them God speed. To objects of this description, it is beyond all doubt the indispensable duty of every professing person to contribute as the Lord hath prospered him. Nor is it less the duty of Christian pastors, especially when requested by the Committee or Secretary of such institutions, to make known their existence and objects to their respective congregations, in order to secure their pecuniary assistance. But there is one thing, Sir, of which I have to complain, viz. the sending so many unpaid letters to ministers in the country, this is a kind of religious tax that cannot be supported by religious principles, as the Lord requires according to what a man hath, and not according to what he hath not—nor am I the only person who privately lifts up his voice against this growing evil—as most of the country ministers of our denomination have small salaries, and many of them large families, the complaint is, as it may be expressed, far from being partial.—There is a settled minister in this neighbourhood, whose salary does not exceed *twenty-seven shillings per month*. Ano-

\* The evil has been felt by those also who reside in London. ED.

ther minister informed me, some time back, that he had frequently received unpaid letters for building cases, &c. &c. and that, upon one occasion, he was obliged to go out and borrow sixpence of a neighbour to pay the postage of a letter, his salary, indeed, was about eighty pounds per annum; but the additional claims of personal infirmities, and family afflictions, exhausted, and more than exhausted, his annual income. Under such, and many other trying circumstances, the poor country minister is compelled to be unjust to his family, by the frequent arrival of unpaid letters of the above description. But, it may be said, would not the church pay the postage of such letters, if they were informed of them? But allow me to ask,

Sir, what minister, possessing the common spirit of a man, would like to submit to the humiliating act of begging his friends, at a Meeting, to pay the postage of a letter, however laudable the object for which its contents might plead? I believe, Sir, though I am not quite certain, that something on this subject appeared, some years back, in your Magazine. If I am correct in my supposition, I have reason to fear that it had not its desired effect; or, if it had, for a time, the beneficial results have, before this day commenced, almost, if not altogether, subsided.

By giving these remarks a place in your Magazine, as soon as possible, you will much oblige

A COUNTRY MINISTER.

January 12, 1824.

## Miscellanea.

### *Remarkable Instance of Christian Candour and Liberality in an Evangelical Clergyman, towards an afflicted Baptist Minister.*

MR. EDITOR,

THE age in which it is our happiness to live, is remarkably distinguished by the Catholic and liberal spirit which actuates Christians of all denominations in their intercourse with each other. May we not indulge the hope, that the happy period is at hand for the establishment of the "mountain of the Lord's house" in which nothing "shall hurt or destroy:" when, "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

It has been my happiness to become acquainted with a most gratifying accomplishment of these delightful predictions, (so far, at least,

as individuals are concerned,) in the conduct of a truly pious clergyman, towards an aged Baptist minister, both of them living within twenty miles of my residence. The Rev. Mr. A. is curate of the parish of C. in this county; a gentleman of property, and eminent for many distinguished qualities which adorn his character. The vector is the highly respectable Rev. Mr. B. whose courteous and condescending manners, have procured the esteem and respect of his parishioners. In this parish, a Baptist church was formed a few years since, which is a rising interest, of which Mr. D. is the aged and pious minister. About two years ago, Mr. D. became seriously afflicted, and, for a season, took to his bed. During which period, Mr. A. the curate, paid him a most friendly visit; apologizing for the liberty he had taken, assuring Mr. D. he was influenced by Christian motives, and begged to be permitted



to contribute to his personal comfort, in any way his house or his purse might enable him, &c. he was the more anxious to serve him, as he had learned, that his (Mr. D.'s) income was too limited to support his family in such circumstances of affliction. Mr. D. acknowledged the kindness in a suitable manner; after which the clergyman said, "When I visit my parishioners in sickness, I go as an instructor, but in visiting you, sir, *I come to be instructed!*" Mr. A. repeated his visits occasionally, and continued his kindness. After a time, Mr. D. was restored to his health and his labours. But one circumstance oppressed his spirits, how he should discharge his apothecary's bill? (which he supposed would be about £20.) Not expecting any relief from this embarrassment, he thought it right to see his medical attendant, and ask for the bill, though without any immediate prospect of discharging it. But, judge of his surprise, when the apothecary assured him, his bill had been paid for several weeks past! Mr. D. asked, "May I know to what kind friend I am indebted for such an act of benevolence?" The substance of the reply was, "One, who desires that the right hand may not know what the left hand does."

My aged and respected friend, Mr. D., during the last three months, has again been called to bear the afflictive hand of his heavenly Father; and his pulpit has been supplied by his sympathizing brethren. Mr. A., upon learning this event, again visited Mr. D.; and, after some friendly and pious conversation, during which he proffered his former kindness, he requested to pray with him; and, then, on his knees, he offered the spontaneous effusions of a pious and affectionate heart; and, after presenting suitable and appropriate petitions for the recovery of Mr. D., &c. Mr. A. prayed nearly to the following effect: "Lord, bless the flock of thine afflicted servant; may they suffer no harm by the privations they are called to suffer by this affliction; preserve them, and feed them; and may thy servants, who may supply his lack of

service, be blessed in their labours of love!"

But that which constitutes the most important feature in the character, or rather the proceedings, of the excellent Mr. A. is the Christian spirit which appeared strikingly conspicuous in the following transaction, viz.—On Christmas-day last, the Baptist friends, many of them, went to worship with their friends at the parish church, having no service of their own at the time. But, judge of their surprise and delight, when, at a certain period of the service, Mr. A., in an audible voice, from the desk, *announced to the congregation*, "The prayers of this congregation are earnestly desired for the Rev. John D. now labouring under heavy affliction," &c. And, on the Sunday following, the Rev. Mr. B., the Rector, repeated the announcement, and precisely in the same manner. Mr. D.'s family, or part of it, were present, and assured me, that many of the congregation melted into tears, and heartily united in the petitions presented.

"From this time it shall be said of Jacob, and of Israel, What hath God wrought!" J. H.

### *Improprieties in Public Prayer.*

"NOTHING tends more to give a wrong idea of the design and nature of prayer, than that expatiation on doctrine,—that didactic method of rehearsing texts or articles of belief, which we have heard indulged in, as if the object of the speaker was to insinuate a sermon, under the disguise of a prayer. We are quite persuaded that devotional services are not at all a proper vehicle for *information* of any kind. Long descriptions, whether of character or of feeling, or of matters of belief, are quite unsuitable. And so are long sentences of any kind, and long paragraphs. But the worst of all styles is, that which perpetually injects parenthesis, to qualify or to explain the unfinished sentence. This impropriety is, of course, almost peculiar to extemporaneous effusions: if transferred to the written page, it would be too palpable.

Metaphors, except of the most familiar kind, and even the figurative language of scripture, when the allusion is obscure, or not easily recognized, ought to be carefully abstained from. A minister ought not, at least in prayer, to disdain being understood by men of the plainest understanding. Such expressions as 'Give them the valley of Achor for a door of hope'—'May he reign from the river to the end of the earth'—'rush on the thick bosses of thy buckler'—'count thy love better than wine'—and others which might be particularized, are wholly improper, because forced, unnatural, and, to a large proportion of the audience, unintelligible. We never find the apostles praying in this style; and it is an abuse of the word to term it scriptural, merely because such phrases occur in scripture. There are figures in the Old Testament which no one would venture to employ, and some which no one understands; but the use of figurative language, which we are adverting to, is properly technical. We cannot conceive of a pious man adopting such a mode of expression in the unreserved effusions of his closet; yet it is even less suitable to the public service. A person not accustomed to the current phrases and figures of the particular school of theology, is apt to be utterly perplexed by this artificial language, which is, for the same reason, the most unaffecting.

"Broad assertions are seldom proper in public devotion; we do not, of course, mean either confessions or thanksgivings, which are a species of assertion, but those which affirm respecting the state, character, or feelings of the worshippers, more than is likely to be true of even the majority. The language of supplication all may join in; that of declaration is scarcely to be called prayer, and yet it is often copiously, and, we think, injudiciously, employed.

"The exclusive study of living models is disadvantageous to those who would cultivate a simple, chaste, and affecting devotional style. All that is aimed at, very usually, is facility and copiousness. Conciseness, purity, and selection,

are by far the more important requisites. A florid style is very inappropriate; yet it sometimes passes for a gift. After all, though divines distinguish between the gift and the grace of prayer, and assuredly a devotional spirit may warm the heart of one who has but indifferent powers of utterance, yet, we incline to believe, that what is termed the exercise of the gift, is much more closely allied to the exercise of the grace, than is sometimes suspected, the heart, when properly influenced, is the best directory, and that alone can teach us how to pray."

*Eclectic Review, for  
March, 1824.*

### AN INDIAN EQUIPAGE.

*From Mackworth's Tour through India.*

"Its interior is a double sofa for six persons, covered with dark green velvet and gold, surmounted by an awning of cloth of gold, in the shape of two small scalloped domes, meeting over the centre, and surrounded with a richly-ornamented verandah, supported by light, elegant, fluted gilt pillars: the whole is capable of containing sixty persons, and is about twenty-two feet in height. It moves on four wheels; the hinder ones eight feet in diameter, with a breadth of twelve feet between them. It is drawn by six immense elephants, (with a driver on each,) harnessed to the carriage by traces, as in England, and their hugh heads covered with a sort of cap, made of richly embroidered cloth. The pace at which they moved was a slow trot of about seven miles an hour: they were very steady, and the springs of the carriage particularly easy. As it is crane-necked, the elephants turned round with it, on coming back, with the greatest facility. The shape of the body is extremely elegant, resembling a flat scollop-shell, and painted dark green and gold. The elephants are an exact match, but, as stated, of an enormous size. The whole was constructed by native workmen, assisted by one half-caste Frenchman, under the immediate directions of the Rajah."



## Obituary and Recent Deaths.

### REV. JOHN SYKES.

OCTOBER 26, 1823, died, in the thirtieth year of his age, the Rev. John Sykes, pastor of the Baptist Church at Scarborough, where he laboured with much success for upwards of seven years; during which period several persons were added to the church, (particularly young people,) who, it is hoped, will be the ornament of the church while they continue on earth, and his joy and crown of rejoicing in the day of our Lord Jesus Christ. Mr. Sykes received his first serious impressions under the ministry of the Rev. Mr. Symons, pastor of the Baptist Church at Acrinton, in Lancashire, where he was baptized, and received into the church. After he had continued with them sometime, and given proof of his real piety, and apparent gifts for the ministry, he was put under the care of Dr. Steadman, tutor of the Baptist Academy at Bradford. Here he continued to prosecute his studies during the period of three years and a half. After which he was invited to visit Scarborough, and, having there preached to the people for a few months, he was unanimously called to take the pastoral office of the Baptist Church at that place. In December, 1816, he was publicly set apart over the church, and the year following he married.

In all his public labours, and private intercourse, he manifested a heart warm with devout zeal and affection for the Redeemer, sincere love for the souls of men, and an ardent desire for the conversion of poor sinners; the enlargement of the Redeemer's kingdom in general, and particularly that church over which he presided. If, on some occasions, his zeal, in the estimation of others, appeared to run too high, he might have said, with the apostle, "Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause, for the love of Christ constraineth us." It was

in the cause of his Lord that he received his death-wound; having, upon an itinerant expedition, caught cold, of which he never wholly recovered. In February, 1822, he was very much afflicted with the rheumatic fever, which was followed by an inflammation of the lungs, by which affliction he was rendered incapable of attending to the duties of the pastoral office.

During the period of nine months, little or no expectation of his recovery was afforded; yet he endured his long affliction with Christian patience, and with a lively hope of immortality. It pleased God that, early in 1823, he was enabled partly to resume the duties of his office, but never wholly obtained his former strength. On the 12th of October he was seized with the typhus fever, which he caught through visiting a family on a benevolent object; and, on the 26th of the same month, he finished his mortal career, and entered into the joy of his Lord.

He observed, a little before his death, that, although his feelings were not of so high an order as some, yet he had such a hope in Jesus, that he would not part with for the world. And he rejoiced that he could say, he knew in whom he had believed, and he was persuaded that he was able to keep all that he had committed unto him unto that day, &c.

The Lord's-day before his departure, he seemed to have a premonitory dream: he dreamed that a certain person, whom he well knew, came to him, and addressed him thus:—"Mr. Sykes, by this day week you will be no more; but it will be well with you,"—and immediately disappeared. It is remarkable that he died about the same hour that very day week. He was not very collected for a few days before his death, yet, even in his wanderings, the whole of his conversation was of a religious cast. One time he seemed as though he was giving advice to the church; at other

times exhorting one young person or other (whom he supposed present,) to watchfulness and prayer, and to various Christian duties.

His remains were interred in the Baptist Chapel at Scarborough, on the 29th, by the Rev. Messrs. Rouse of Kilham, and Morrell of Malton. His death was improved in a sermon from Rom. viii. 10, on the Lord's-day but one following, to a numerous and attentive congregation, by the Rev. R. Harness of Bridlington.

He has left a widow with the charge of three small children, wholly without support; it is, therefore, hoped that her condition will excite the compassion and sympathy of the lovers of Jesus Christ, and incline them to afford her timely aid.

H.

---

### MR. THOMAS WHILES.

---

*To the Editor of the Baptist Magazine.*  
SIR,

Mr. Thomas Whiles, a respectable farmer of Southmills, near Blunham, Bedfordshire, returning from Kingstone Wood farm on the evening of October 10, 1823, rode his horse to water, according to his usual custom, to the river Ivel, which was about forty yards from his own stable. About ten o'clock the horse was found near the premises, without its rider, which caused great alarm. He left Sandy, a village two miles distant from Southmills, about eight o'clock in the evening, as well as usual: persons were sent to search the road. A boat was near at hand, by the assistance of which the river was searched, and about two o'clock in the morning he was found dead in the river, in about two feet depth of water: of course it would be reported that he was drowned; but on the Doctor examining his body, in order for the jury to pass their verdict, he said, that it was his opinion, an apoplectic fit was the cause of his death, and that he would have been a dead man though he had not gone into the water. The deceased was forty years of age, and has left a widow and seven children,

which were, in a great measure, dependent on his industry: and, if the industry, Christian cheerfulness and benevolence of a kind and tender husband, and affectionate father, made his continuance desirable, these amiable qualities were united in Thomas Whiles. But those things which weigh most with men, appear to have but little influence with him before whom all the nations of the earth are but as the drop of a bucket: it is right that he who works all things after the counsel of his own will, should have his own glory constantly in view.

Mr. Whiles was just about to enter upon a larger farm; and, if his life had been continued, there was a prospect of his doing well for his family. All things were preparing for their removal, but, in one hour, the prospect is blasted: a striking instance this of the utter uncertainty of all human projects. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.—Therefore be ye also ready: for, in such an hour as ye think not, the Son of man cometh."

The following letter, from the pastor of the deceased, contains a concise and modest statement of his character, and his friends will be much obliged by its insertion.

*Staughton, Beds, Nov. 25, 1823.*

DEAR SIR,

The melancholy tidings of the sudden and alarming death of our brother Whiles, produced a very painful effect on my mind: in giving vent to my feelings, I found no language more appropriate than those pathetic expressions of David, when mourning the loss of his beloved friend and brother. "O Jonathan, thou wast slain in thine high places: I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me." But, "It is the Lord," and it becomes us to bow, with silent submission, to his sovereign controul. "Clouds and darkness are round about him, while righteousness and judgment are the habitations of his throne;" and, though sometimes he hath "his way in the whirlwind," and "his path in the great waters," so that we cannot



comprehend "his footsteps," the period is fast approaching when the most mysterious parts of his conduct will be explained to our complete and eternal satisfaction: "What I do (said our divine Master,) thou knowest not *now*, but thou shalt know *hereafter*."

Amidst the gloom which surrounds this awful event, it is a cheering consideration, that there is every reason to conclude, our dear brother is happy. "One gentle stroke," emancipated the immortal spirit from all the evils of this vale of tears, and ushered it into the immediate presence, and full fruition, of the ever blessed God; and, while it is impossible to withhold our sympathy from the bereaved widow, and her orphan children, let us bless the Lord, that there is no cause whatever to grieve on *his* account—their irreparable *loss*, is his unspeakable *gain*. And they may rest assured, that as "God, in his holy habitation, is the Father of the fatherless, and the Judge of the widow," he will neither fail, nor forsake them, in their present destitute and afflictive situation.

As to the character of the deceased, there was, I believe, but one opinion, and that of the most honourable kind; he was highly esteemed by his Christian brethren, as the sincere friend, and humble follower of the meek and lowly Redeemer. His devotedness to God, and his cause were ardent and exemplary. His carriage towards his brethren, was peaceable, affable, and affectionate; and his general deportment corresponded with his profession, tending, in no small degree, to adorn the doctrines of the gospel of Christ. By a reference to the church book, it appears, he was baptized and received into communion Oct. 7, 1804, and continued an honourable member until removed to the church triumphant above, which took place Oct. 10, 1823, having been a member nineteen years and three days.

That the great Head of the church, may sanctify the loss we are called to sustain, and raise up and add to our churches, many more

of a similar stamp, and like-minded with our departed friend, is the sincere desire of,  
Dear Sir,

Your affectionate brother, and fellow labourer,

JAMES KNIGHT.

His remains were interred at Blunham, Oct. 15. Mr. Hawkins of Keysoc, addressed the people at the grave-side, when a funeral sermon was preached to a very crowded and solemn audience, from Psal. xlv. 10: "Be still and know that I am God."

Also, a funeral sermon was preached at Staughton, by Mr. Knight, his highly esteemed pastor, Oct. 26, from Psalm xxxix. 9: "I was dumb, I opened not my mouth; because thou didst it."

---

#### MRS. MARY HENWOOD.

---

THE subject of this paper, Mrs. Mary Henwood, was impressed with eternal things, in the early part of life, through the instruction and example of a pious mother; she had a deep sense of sin, and felt that she needed a Saviour: but her mind was ignorant of God's righteousness, and she sought to establish her own, until she was led, by clearer views of the gospel, to see that "it is not by works of righteousness which we have done, but through the mercy of God in Christ Jesus that we are saved:" after this she was enabled to believe the record God has given of his Son, and experienced that joy and peace which flow from a lively faith in Jesus Christ.

At length she felt it her duty to profess her love to the Saviour, by conforming to his precepts, and by attending to the institutions of his house; she was consequently baptized, and united in the fellowship of the gospel with the church at Exeter, then under the pastoral care of the Rev. Mr. Clark.

After this, she removed to Walworth, and was dismissed to the church over which Doctor Jenkins then presided: here the ministry of the word was greatly blessed to her soul: her residence at

Walworth, however, was not long, and she was removed to Gosport, in Hampshire.

In 1811, a church was formed at Forton, near Gosport, and she, with twelve other persons, constituted the new church there; during her connexion with the church at Forton she exemplified much of the Christian character: her deep experience of divine things,—her regular attendance on the ordinances of the church,—her strong faith,—genuine humility,—Christian meekness and simplicity,—her spirituality of mind, and uniform conduct, rendered her an example worthy of imitation.

In the course of her pilgrimage she frequently wrote down the feelings of her mind, and by her writings we find that she was often painfully exercised; her Diary abounds with such expressions as the following:

“Blessed be God for such an High-priest, that can be touched with the feeling of my infirmities; for he was in all points tempted as I am, yet without sin. I can, therefore, come boldly to the throne of grace, to obtain mercy and grace to help in time of need. Many have been my trials and afflictions, many my mercies and comforts.

“On taking a retrospect of my past life, I might well say, with Newton, ‘through grace the merciful Lord has not suffered me to make any considerable blot in my profession during the time I have been numbered among his people; but I have nothing to boast of herein: it has not been owing to my wisdom, watchfulness, or spirituality: though, in the main he has not permitted me to live in the neglect of his appointed means, yet, Oh! the multiplied instances of stupidity, ingratitude, impatience, and rebellion, to which my conscience has been witness.’ O for a broken heart, and a contrite spirit; blessed be God,

“There is a fountain fill’d with blood,  
Drawn from Immanuel’s veins;  
And sinners plung’d beneath that flood,  
Lose all their guilty stains:

“Dear, dying Lamb! thy precious blood  
Shall never lose its power;  
Till all the ransom’d church of God,  
Be sav’d, to sin no more.”

The last affliction of this excellent woman was sudden and unexpected; she was out spending the evening with a few serious friends, December 23, 1823; after tea it was proposed to spend the evening in prayer, and she, with several others, engaged in the interesting service. She was then in good health, and her prayer on that occasion was earnest and impressive; she prayed particularly for the church, and that none might be permitted to join it but those who had first given themselves to the Lord, and for her friends present, that they might be “prepared for death and a blessed eternity.” In the morning of that day she was in a very happy frame of mind, admiring the goodness of God, and said, she should be glad if the time of her departure were come; and, though there was no sign of such an event, the anticipations of her mind were soon realized; for, immediately after the prayers had closed, she retired from the room, and it was soon announced that she was very ill. Medical aid was called, and it was the opinion of the physician that she would not survive many hours. Her speech was much altered, and she appeared almost insensible; at this moment she was heard indistinctly repeating the words of the poet,

“These lively hopes we owe  
To Jesus’ dying love;  
We will adore his grace below,  
And sing his power above.”

She was taken home, and, contrary to all expectation, lived three weeks, but in such a state as not to be able to converse; she, however, indicated the happy state of her mind by various signs, until her immortal spirit took its flight to the glorious regions of immortality.

#### REV. WILLIAM ATWOOD.

DIED at Farningham, Kent, February 28th, the REV. WILLIAM ATWOOD; for more than thirty years the faithful and successful pastor of the Baptist Church at Folkestone, in the above county.



## Review.

*Twenty Sermons, by the late Henry Martyn, B. D. 8vo. Pp. 444. 10s. 6d.*

Henry Martyn is a name embalmed in the hearts of all acquainted with his character and labours, who feel interested in Missionary undertakings. He was a man eminent for literary attainments, and not less so for sincere piety and devotedness to the service of God. At the age of eighteen, when at Cambridge, he was first rendered uneasy in his mind on religious accounts, by the faithful conversations of a friend, and the admonitions of a pious sister. Shortly after, the sudden death of his father deeply affected him, and led him to read the Bible and to pray. "*Doddridge's Rise and Progress*," no doubt, contributed much at this period towards his conversion to God, and he gradually acquired more knowledge in divine things, by constant attendance on the ministry of the Rev. Mr. Simeon, whose subsequent friendship was of the greatest advantage to him. It was a remark of that eminently useful clergyman, relative to the invaluable labours of Dr. Carey, which first gave the missionary bias to Mr. Martyn's mind, and he was afterwards confirmed in his purpose of thus serving God, by reading the *Life of Brainerd*. After a variety of striking incidents, he suddenly embarked for India as a chaplain, and was received in Calcutta as an answer to many prayers of Christians residing there. Here it was most of the sermons contained in the present volume were preached, and those, who are aware of the painful opposition he had to encounter in that city, will be happy to have this opportunity of informing themselves of those doctrines which even reverend divines denominated "*Inconsistent, extravagant, and absurd*." We were particularly glad to find among these sermons, *one*, which is said to have occasioned such a sensation in Calcutta at the

time it was delivered, that it produced the most intemperate attacks upon the preacher, and that, even from the pulpit, and in his own presence. It is a plain and manly statement of gospel truth, from the words of St. Paul, 1 Cor. i. 23, 24, the fourteenth Sermon, p. 277. We extract part of the Introduction.

"If, at any time, God is pleased to make a revelation of his will to mankind, and to point out a way of salvation to them, which is entirely new, it is evident that we can be in no respect, judges before hand; what kind of revelation is to be expected, or what sort of truths are likely to be contained in it. We cannot so much as conjecture about these things with any appearance of probability, but must wait, in patient expectation, till the revelation is actually made: because the nature and necessities of man may require a treatment which we are not at all aware of. God's manner of governing the universe, of which we form but a very small part, may be utterly beyond the range and reach of our highest apprehension. Hence, when we examine a revelation, purporting to be from God, and inquire into the way of salvation pointed out in it, our minds must be made up to difficulties, and be contented to remain ignorant on many points which we hoped would have been revealed. When once we are satisfied with the external evidences of its truths, it is incumbent on us to inquire, what is the revealed will of God; not what it ought to be, or might have been. It becomes us to ask for instruction with humility, and to receive it with reverence. If men will not conduct their inquiries in this spirit of difference, but under the influence of premature opinions, will presume to dictate, instead of submitting to be taught; God does not accommodate himself to the prejudices of proud men, nor will he new model his scheme to make it more agreeable to their views. As he first sent forth his scriptures to mankind with a certain degree of evidence and no more, so he has left them: if men neglect them, on whatever plausible pretext, let them do it at their peril. Once he has sent

forth his word. With the majesty of God he declares, '*He that believeth and is baptized, shall be saved; but, he that believeth not, shall be damned.*'"

The preacher proceeds to consider,

I. The Subject of the Apostle's preaching,

II. The different Modes of its Reception among Men.

III. The true Light in which it is to be received.

After a plain and scriptural representation of the doctrine of the cross, speaking of those who "are chosen of God to be his witnesses upon earth," he says,

"They preach Christ crucified as they find it revealed, they are not concerned about making the doctrine appear more reasonable, so as to approve it to the learned, nor to state it so as to leave no room for objections; but, as the scriptures have left it, so they take it up. They do not gild over the cross, or invest it with gaudy trappings, or allure men to it by deceitful panegyrics; but they take their stand at the foot of the blood-stained tree, and proclaim, in those words which were written on the cross, 'Jesus of Nazareth, the King of the Jews!'" Pp. 285, 286

In exhibiting this doctrine in its true light as the "Power of God," the preacher selects "the single fact of a sinner's conversion to establish the point."

"For observe," he says, "the state and condition of an obstinate sinner. He has given the reins to appetite, and has been long running the career of wickedness: he goes on, deaf to the admonitions and intreaties of friends, and the warnings of conscience; and regardless of consequences, is scarcely restrained, by the terrors of an ignominious death, from perpetrating the blackest crimes: the joys of heaven have no power to attract his desires, nor can the threatenings of eternal punishment, deter him from sin: he continues his course of self-indulgence; and becomes headstrong—intractable—outrageous: all human means have failed to reclaim him, he is generally given up as irrecoverably vicious. In the course of a short time, the very same person may be seen walking soberly, righteously, and godly; not partially reformed, but follow-

ing universal holiness: holding communion with that God, whose very name he hated, delighting in that society which once he despised, he lives the ornament of human nature, and dies with a hope full of immortality. What was it we ask that changed him? Did the angel Gabriel lead him in a vision to the empyreal heaven, and overpower his corruptions by a torrent of divine glory? or, was a spirit of darkness sent to conduct him to the confines of hell, that the nearer sight of the livid flame might startle his soul, and force him from his sins? No! these arguments, or, others as strong, had been tried in vain: legal hopes never yet made the heart yield: No! the man, whose change we are accounting for, once heard that *faithful saying, That Christ Jesus came into the world to save sinners.*—That the Son of God himself, had died for the chief of sinners—that now, pardon for the past was offered freely, and grace for the future stored up for the penitent: this strikes his attention and his heart, and a gleam of returning hope begins to steal through his breast. 'If this great salvation be for any,' he will argue, 'then why not for me? If Christ was crucified for me, then I may hope, that, for his sake, God will surely receive me. I will believe that the blood of Jesus Christ cleanseth from all sin:' he ventures to apply for pardon; and, almost to his own surprise, his conscience enjoys peace within! the inward change begins by the renovating influences of the Holy Ghost; and the same person, who was before the image of Satan, is made by his inward purity to resemble the Holy One!" Pp. 291—293.

We are sorry we cannot add the following paragraphs.

It is not merely as a chaplain Henry Martyn is known. Providence destined him for the high and holy calling of a Christian Missionary, and a translator of the word of God. What his views and desires were in this arduous undertaking, may be learnt from the last sermon in this volume, entitled "Christian India."

Although it would not be fair to estimate the talents of an author, by posthumous publications, which have not received the last touches of his pen, it will require no stretch of candour, to receive the volume



before us, as worthy of the distinguished reputation of the author. Indeed, it is difficult to persuade ourselves, notwithstanding some inaccuracies, that these sermons have not been carefully revised by some able hand: the first ten having been preached on successive Sabbaths just before his departure from Bengal.

The subjects of the sermons are, The Atonement—The Love of God in the Gift of the Son—The Reigns of Sin and of Grace—Scripture more persuasive than miraculous Appearances—The Doom of the Wicked—The Deceitfulness of the Heart—Tribulation, the Way to the Kingdom—The Christian Walk—Paul and Felix—Invitation of the Spirit and the Bride—The New Creature—Nature and Means of Conversion—St. Paul's Description and Salutation of true Christians—The Preaching of Christ crucified—The Church a spiritual Building—The trembling Jailor—The State of Nature—The State of Grace—Christ's grand Commission to his Apostles—Christian India.

We cordially wish this volume a wide circulation, and consider the editors to have conferred a great favour on the public, in having rescued from oblivion these valuable discourses.

---

*Domestic Religion; or an Exposition of the Precepts of Christianity regarding the Duties of Domestic Life. By William Innes, Minister of the Gospel. 2d Edition, Pp. 219. Price 3s. 6d. Edinburgh.*

THIS unpretending, but judicious and useful volume, from the pen of a respected pastor in our own denomination, has been somewhat too long unnoticed by us; but we are pleased to see that a second edition has, in the mean time, given proof of its acceptance. That kind of Christian instruction, whether from the pulpit or the press, which rightly directs or aids the application of the evangelical rule to the special duties and relations of ordinary life, is of great value. It demands mature and sound judgment, a mind imbued with the

spirit of the gospel, able also to discern things that differ, and not prone to hasty or partial conclusions. These requisites are apparent in the pages before us. That the work treats of topics which, when pursued in detail, eminently call for such qualifications, will be evident as we proceed to name, in their order, its several sections. The first is on the "Duties of Husbands and Wives." The author has some excellent preliminary remarks, forcibly arguing the inconsistency and unhappiness of a Christian's *forming* this "most intimate of all human relations," with one who cannot be conscientiously regarded as a disciple of Christ. At page 26, the peculiar case is treated of, where, after "mutual pledges of fidelity given," one party has been led to embrace the gospel before the intended union. And we think it is decided quite justly, that such a change cannot warrant the breach of a direct engagement; while, at the same time, that candid explanation is recommended, which justice and wisdom equally dictate; and which, probably, in many instances, (as in one that came under the author's knowledge,) would lead to the dissolution, by mutual consent, of a contract, the fulfilment of which could not produce comfort. We cannot follow Mr. Innes through his wise and pious observations on the principal subject of this section; but they may be perused with profit by every Christian who has entered, or is about to enter, on the conjugal state. In the section on the "Duties of Children," the very delicate question is discussed, how far, and at what period, the young are justified in non-compliance with the wishes or commands of parents, on the ground of conscientious scruples, or supposed duties. There is necessarily something of generality in the decision, (though built on the soundest principle,) which may render it difficult of application to the numerous diversities and gradations of such cases. The remark appended to this discussion is excellent, "reminding those young persons who may be placed under the painful necessity of opposing the wishes

of a parent, from the imperative call they feel to submit, in matters of religion, to a still higher authority; that such opposition should always be accompanied with a double respect to the commands of their parents, and an increased desire to anticipate, if possible, their very wishes, wherever these are found not inconsistent with the will of God."—It would be a blessing to every youth to read and mark the reasonings and illustrations presented pp. 63-68, on the folly of slighting the advice of experienced and tender friends.—The 3d section, on the "Duties of Parents," offers various cautions, by some of which we venture to say, that many Christians will feel themselves justly reprov'd. The hints on "unreasonable requisitions," on not distinguishing 'between accidents and faults,' and on "administering reproof in anger," cannot be too often considered. The importance of parental *example*, in giving efficacy to parental precept, is enforced by this interesting statement, which we abridge.—A candidate for ordination to the Christian ministry publicly noticed, that at one period of his life, he had nearly been betrayed into the principles of infidelity. But, he added—"there was one argument in favour of revealed religion, which I never could get the better of, the consistent Christian conduct of my own father."—In the next section, "Duties of Servants," we find apposite instruction to that class of the community, and their opportunities of Christian usefulness, are illustrated in a very pleasing and encouraging manner by an anecdote at page 152. The 5th and concluding section treats of the correspondent "Duties of Masters." In speaking of the religious knowledge which ought to be communicated to a household, it is elegantly observed, "that many a copious stream of human happiness, gladdening the hearts of multitudes in each succeeding age, while progressively winding its way in the seclusion and silence of domestic life, will be found to have derived its origin from the faithful instructions given by a Christian master to the servants who are placed under his

roof." There is much solemnity and force in the reflections with which this part (and with it the body of the work,) is terminated. But it is further enriched with an Appendix, which has been considerably enlarged in the second edition, containing valuable extracts from Dean Kirwan and Dr. Dwight on education, and from two tracts of Joseph Alleine. It also presents two striking anecdotes, one on the effect of a pious mother's prayers, the other on a dying parent's request to a careless son, which was simply this—that he would spend a quarter of an hour alone every morning.—The son agreed, and, after his father's death, began faithfully to fulfil his engagement. At first he thought it a very frivolous request, often looking at his watch, when the time should be expired.—However, it occurred to him, that his father, perhaps, intended he should spend the time in prayer. He began to try this, but he found no inclination for it. He then began to reflect that his father used to spend much time in this exercise; and, as he venerated his father's character, he was led to think of the difference between his character and his own. From this he proceeded to search the scriptures—and his conversion ensued.

We have offered a more particular sketch of the topics of the volume, because even the mere syllabus of its contents may suggest profitable considerations to various classes of our readers. And we do not hesitate to promise in the treatise itself, at a very moderate cost, both of money and of time, a store of practical wisdom and of evangelical admonition.

—♦—♦—♦—

*The Shepherd Boy, and the Deluge.*  
By Charlotte Elizabeth. 1823.  
Westley.

A VERY pretty little book, neatly got up, full of piety and poetry, and fit for a Reward-book to any child that merits a reward.

—♦—♦—♦—

*Eliza Dalvanly; or, Religion the true Source of Happiness.* 1823.  
Westley. 12mo. Pp. 195. 2s. 6d.



*Frederick; or, Incidents illustrative of the Beauties and Graces of vital Piety in the Domestic Circle.* Westley, Pp. 108. 2s.

THESE also are good Reward-books, elegantly written, printed in superior style, and deeply imbued with the spirit of evangelical piety. But they lie open to some, at least, of the objections which are justly brought against works of fiction, and therefore should be given away with circumspection.

*The Endeavour of Benjamin Lawson, an afflicted Youth, to be useful to all Sabbath and other Religious School Teachers, who have tasted that the Lord is gracious.* 2d. or 12s. per 100.

Two other tracts, written by this interesting youth with the simplicity of a little child, have passed through several editions, and were favourably noticed in the Evangelical Magazine, and also in our Number for December, 1822. The sale has contributed not only to the support of the writer, but of his afflicted parents also.

*Mental Discipline; or, Hints on the Cultivation of Intellectual and Moral Habits: addressed to Students in Theology and Young Ministers.* By Henry Forster Burder, M. A. Part the Third. 1823. Westley, &c.

THESE elegant pages are highly creditable to Mr. Burder, in every respect. We are pleased to observe that he has inserted some apposite and valuable quotations from Owen and Baxter, and from more recent writers of the highest rank, such as Doddridge and Campbell, Cecil and Chalmers, Paley and Mason, Booth and Innes. We are glad to learn, also, that there is a smaller and cheaper edition. And now we earnestly wish, that this admirable manual may find its way into the hands of the student, in all our theological seminaries, and the young pastors of our churches in all parts of the country. Nor can we forbear to pray, that the sentiments here inculcated may be diffused, with all their

holy influence, through their hearts, that their ministry may be made to produce a rich harvest of blessings in every direction.

*Remarks on Female Education, adapted particularly to the Regulation of Schools.* 1823. Holdsworth. 12mo. Pp. 393. 5s. 6d.

WHERE religion is regarded, not as the one thing needful, but the one thing to be neglected; where the spirit of the school is the spirit of the gay world; where a taste for external accomplishments and fashionable dissipation is the only taste cultivated and cherished,—it may be concluded that our young females are likely to be most seriously endangered.

The fair authoress of this volume deals not in theory and speculation only. Her lessons are practical; and, in every page, it appears that she lives among children, and has acquired much knowledge by actual experiment.

The principal topics discussed are, "Religious Knowledge—Moral Discipline — General Instruction — Health and Recreation—Neatness, Order, and Domestic Arrangements — Intercourse with Parents—Teachers in Schools — Private Governesses."

From the admirable section on Moral Discipline, we extract the following anecdote, page 158:

" 'If I were a horse,' exclaimed a lively little girl, who was walking out with her governess a few days after her arrival at school, and witnessed the correction bestowed upon a refractory animal of that species: 'If I were a horse, when they used me well, I would go on as fast as I could; but, if they whipped me, I would stand still and kick.' It was sufficiently obvious, that the propensities of the imaginary quadruped were likely to be found in the human subject, and such an insinuation was not to be disregarded."

We cannot fully concur with this intelligent lady, in the opinion she has pronounced on works of fiction; but, in general, we strongly recommend her very judicious perform-

ance to our readers; and more especially to those who are governesses and teachers in female schools.

---

*Memoirs of the Public and Private Life of John Howard the Philanthropist, &c. &c. By James Baldwin Brown, Esq. LL.D. 2nd Edition. 8vo, Westley, &c.*

JOHN HOWARD is crowned with a garland of imperishable verdure. England is proud of his name. Europeans all agree to designate him, by way of eminence, the *Philanthropist*. The world, at large, esteems him an angel of mercy, who alleviated the sorrows of multitudes that were bound in fetters and iron. "The Society for improving Prison Discipline" must have derived great advantage from his recorded experience; and they have the distinguished honour of treading in his footsteps.

It is certain, however, that none but true Christians can appreciate the motives of this humble and holy man, who says, in the inscription which he wrote for his tomb, "*My hope is in Christ.*"

We are happy to see an octavo edition of Dr. Brown's elaborate and meritorious volume, in which he has raised a monument to our illustrious countryman, which, no doubt, will endure to the end of time.

We might enrich our pages with many pleasing extracts from this delightful book; but we shall rather recommend it to our readers to sit down to the whole. It places before them an exquisite feast, which no other man's life could furnish.

---

*The Preacher; or Sketches of original Sermons, chiefly selected from the Manuscripts of two eminent Divines of the last Century, for the Use of Lay Preachers, and Young Ministers. Vol. VI. 1824. R. Baynes.*

Of these sketches it is but just to say, they are equal in merit to those which have preceded them. Most of them, if not all, were unquestionably written by the late Mr.

Fuller of Kettering. We have noticed the former parts of this series in our Volume for 1823, p. 200.

In the present collection, we were particularly gratified with the very pathetic sermon on "Peter's repentance." Mr. Fuller's originality of thinking appears to high advantage in those on "Nehemiah's prayer," and "The disquietudes of life."

---

*Little Francis: or, Sunday Schools a real Blessing: illustrated in a brief Memoir of Francis Fox. Second Edition. By C. Woollacott. Of- for. Price 3d.*

THIS NARRATIVE of a youth, who died at eleven years of age, converted through the instructions he had received in a Sunday School, is well worth perusing by the conductors of those useful institutions; and is a suitable book as a reward for deserving children.

Our principal reason for noticing it now, is for the purpose of expressing our gratification, that the worthy minister, by whom this school was established, and the Memoir compiled, is removed to a sphere of labour, where multitudes of youth of both sexes need Sunday School instruction. The city of Westminster, perhaps, though the seat of our Legislature, and of the Courts of Law, and of the Palace of our Sovereign, is worse supplied with evangelical instructors than any other city, of equal size, in the United Empire. We hope that every facility and assistance will be afforded to Mr. Woollacott, that his residence there may be rendered a real and extensive blessing, especially to the rising generation.

---

*The Doctrines of Grace conducive to eminent Holiness. A Sermon delivered at New Salters' Hall, on Thursday, December 5, 1822, at a Monthly Meeting of Ministers: by John Boutel Innes. Pp. 66.*

If we could suppose that our commendation of this valuable discourse would contribute, in any considerable degree, to its being ex-



tensively and attentively perused, we would venture to assure our readers, that we have seldom met with a sermon, that we think, more calculated to be useful.

*The Christian Watchman, a Sermon on Occasion of the Death of the Rev. Thomas Best, late Minister of Cradley Chapel: on Sunday, Aug. 5, 1821: by John Carwood, A.M. of St. Edmund Hall, and Perpetual Curate of Bewdley, Worcestershire. 2nd Edition. Pp. 45.*

EVERY minister of the gospel should be desirous of having his mind constantly impressed with the awful responsibility of his character. To testify the gospel of the grace of God—rightly to divide the word of truth—to be patient towards all men—to watch for souls as those who must give account—to be faithful unto death;—what consecrated ardour—what undivided attention—what glowing zeal—what holy affection—in a word, what a supply of the spirit of Jesus Christ must all this require! In such an undertaking, perseverance would be presumption, had not the chief Shepherd said, “Lo, I am with you alway, even to the end of the world.” The Rev. Thomas Best, whose funeral discourse has occasioned these remarks, appears to have been a truly devoted man. We think the whole of this sermon to be highly respectable, but have only room for the following extract:

“With the Christian watchman, Christian principles and Christian morals are inseparable. If he preaches Christian doctrines, he always enforces that holy practice, to which those holy doctrines always lead. If he preaches Christian practice, he never forgets to state the doctrines from which alone that practice flows. He derives the most tremendous warnings against sin, the most powerful persuasives to holiness, the most stirring arguments for exertion, the most cheering encouragements in trials and dangers, the most reviving consolations in sorrow, in sickness, and in death, from the doctrines of Christ crucified. For the love of Christ *constraineth* us; because we thus judge, that, if one died for all,

then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves; but unto him who died for them.”

*Religion not Speculative, but Practical: a Sermon preached before the University of Oxford, at St. Mary's, on Sunday Afternoon, November 23, 1823, by the Rev. James Knight, M.A. of Lincoln College, and Curate of Halifax. Pp. 35.*

MANY passages in this discourse are entitled to our most cordial approbation: and the tendency of the whole is certainly deserving of commendation. If a certain degree of obscurity attend some of the statements, perhaps the difficulty of the subject may be successfully pleaded in arrest of judgment. And, indeed, when it is considered that this sermon was delivered before the University of Oxford, it is highly gratifying to observe the vein of evangelical sentiment which pervades it throughout.

*Observations on Forgiveness considered as a Moral Obligation, and enforced as a Christian Duty. By James Clark. 8vo. Pp. 20. Ofor, London.*

ON reading this pamphlet we were strongly reminded of the inspired remark, “A Mediator is not a Mediator of one:” meaning that those who undertake to bring about a reconciliation, between offended parties, must have equal regard to both; and strive, especially while aiming to obtain forgiveness, to preserve the honour of the *offended* party, by not admitting any excuse on the part of the offender, which shall prevent that humiliation which he ought to manifest, in order to secure the offended against the recurrence of similar insults.

This is the point in which the writer of this pamphlet before us appears to have entirely mistaken his subject. He labours to prove, that the duty to forgive does not rest upon the *penitence* of the offender;

and he does this notwithstanding the express direction of our Lord upon the subject, which he endeavours to explain away: (See Luke xviii. 3, 4.) It is certainly the duty of the offended party to declare his willingness to forgive the offender, if he will acknowledge his fault: and, in the event of his refusing to forgive, when a readiness to do so is manifested on the part of the offender, then all the threatenings of the Scriptures against an unforgiving spirit may be properly applied to him:—but not till then. That the Saviour prayed for the forgiveness of his enemies is a delightful fact; but sinners do not receive divine forgiveness until they are brought to say, with suitable feelings, “If I have done iniquity, I will do so no more.” Remission of sins is always connected with repentance for sin. It is, as manifesting regard for the honour of divine government, by making an atonement for sin, while he discovered compassion towards the guilty, that the Saviour is to be viewed as our example, respecting the “duty of forgiveness.”

*Rural Residence: a Poem in Four Books; containing Reflections of a Moral and Religious Nature. By W. Stones. Pp. 136, 12mo. extra Boards, 4s. Second Edition.*

THIS is a very interesting poem. The pious author avails himself of many opportunities, furnished by the scenery around him, of introducing scriptural quotations, serious reflections, and the most grateful references to divine mercy. We consider the poem to be well written, and a valuable companion to the youthful Christian; and, as such, warmly recommend its perusal, and sincerely wish it an extensive circulation.

## LITERARY INTELLIGENCE.

### Just Published.

Baptism the Scriptural and Indispensable Qualification for Communion at the Lord's Table; or, Considerations designed to expose the erroneous Practice of departing from the original Constitution of the Christian Church, by founding open Communion Baptist Churches, especially in those Neighbourhoods where Evangelical Congregational Churches already exist. Including Animadversions on the “Preface, &c.” of the Rev. Robert Hall's “Reply” to the Rev. Joseph Kinghorn's Work on “Baptism, a Term of Communion:” by Joseph Ivimey. “Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me.” Jeremiah ii. 21.

A Biographical Portraiture of the late Rev. James Hinton, A.M. Oxford: by John Howard Hinton, M.A. of Reading. 8vo. Price 10s. 6d.

Fuller's (late Rev. A.) Works. Vol. the 8th and last. 8vo. Price 12s. to Subscribers.

History of Joseph, in Verse, in six Dialogues. 12mo. Price 1s. 6d. Bds. Hinton's (Rev. J. A.M.) New Guide to Prayer. 8vo. 9s.

### In the Press.

The Christian Father's Present to his Children. By the Rev. J. A. James.

Sketches of Sermons. Furnished by their respective Authors. Vol. VII.

A Second Edition of Toller's Sermons; with a Memoir of the Author, by Rev. Robert Hall, M.A.

The Whole Works of Bishop Reynolds, now first collected, in 6 Vols. 8vo.; with a Life, by Alexander Chalmers, Esq. F.R.S.

A new Edition of Professor Paxton's Illustrations of the Holy Scriptures.

## Intelligence, &c.

### DEMARARA.

THE persecuted Missionary, Mr. Smith, has finished his course: we doubt not with joy. He died in his

prison, thus perhaps falling a victim to the rage of his relentless enemies. If so, this is the first instance of martyrdom among English Missionaries: and we



trust it will be the last, in Colonies subject to the enlightened British Government. The solitary and distressed situation of his widow, who was also his fellow-prisoner, demands the sympathy, and will not be forgotten in the prayers of our readers.

## AMERICA.

(Continued from Page 81.)

## HAYTI.

*From the American Magazine.*

MANY of our readers will recollect the Rev. Thomas Paul from Boston, a man of colour, who was, a few years since, in England, and a very popular preacher. In March, 1823, he was appointed, by the "Baptist Missionary Society of Massachusetts," a Missionary to Hayti, [St. Domingo.] His object is to labour for six months among the Haytians, and, if there are any encouraging prospects of success, it is the determination of the Board to settle a permanent Mission establishment on the island. "We confidently anticipate," says the Committee, "that he will meet with no opposition from the secular power. For although, by the constitution of Hayti, 'the Catholic, Apostolic, and Roman religion, is declared to be that of the government,' yet, the constitution also says, 'All other religious denominations are tolerated in the republic, conforming themselves to the laws.' And we are assured, from undoubted sources, that President Boyar is a decided friend of religious liberty!"

*Extracts from two Letters of Mr. Paul.*

*Port-au-Prince, July 16, 1823.*

REV. AND DEAR SIR,

It is my duty to announce to you, that I obtained an interview yesterday, with his Excellency the President, at the government house, which lasted not far from two hours. I was introduced to him by Gen. E—. My credentials were previously translated into French, and handed him, with the letter and Bibles I received from New York. After the formal introduction, we took our seats, when I said, I presume your Excellency has been apprised of the object and design of my Mission to this highly favoured country. He informed me he had received his letter and my credentials, and the Bibles, &c. for which he ten-

dered his thanks, and was abundantly satisfied with my papers, and sorry that such was the situation of the people, that they were not prepared to receive or hear another religion, contrary to that of the establishment of the country. However, he hoped, in a future day, the time would come, when all religions would rejoice together. Gen. E— was present.

I endeavoured to explain to them, the real object of my visit to this island, and the feelings of the Board, together with my own, and that I felt deeply interested in their present, and everlasting welfare. After bringing into view other considerations, his Excellency told me I might preach in a private house or hall, and that he hoped the time was not far distant, when we should build houses of worship, and enjoy them unmolested. And both of them affectionately told me not to be a stranger, nor treat them as such, but to call at their houses often; they should always be glad to see me.

Now, if the Lord Jesus is with me, I know his name will be glorified, and sinners converted to him.

My affectionate regards to the Board.

I remain yours, in Christian love,  
THOMAS PAUL.

Rev. Mr. S.

*Cape Hayti, Aug. 6, 1823.*

REV. AND DEAR SIR,

My last to you, was dated Port-au-Prince. I was favoured of the Lord, so that I obtained liberty to preach the gospel on this island. In this, my best friends told me that they had no idea I should succeed. I told them, that the object I had in view, was the cause of God, and my hope was in him, and I believed I should not be confounded. I was with the heads of Government a considerable time; at length my petition was granted, and the government pledged to protect me.

When I returned, every one was anxious to hear the result, and when they were informed that I had liberty to preach, their hearts melted within them, and they blessed God and took courage. I distributed a number of Bibles in the course of the week, and preached on Lord's-day in the morning to about fifty men; not a female present. In the afternoon, I preached to about double that number; perhaps one-third were females: the season

was solemn, and many wept, and I saw none that appeared to mock. May the Lord bless the season.

Tuesday, in the morning, I was called upon to attend the funeral of a Methodist minister, who arrived at this place only two days before me; this, to me, was a solemn event. Lord, why am I spared!—O! that it might be for the declarative glory of God, In the afternoon, at four o'clock, agreeably to my appointment, I attended a meeting: the season was affecting. I think some were rejoicing in the Lord, who had previously entertained a hope in Christ. Captain N. was pleased to give me my passage, from Port-au-Prince to the Cape, which is not less than twenty dollars.

I engaged several persons to form a Bible Society in that city, which is to take place on my return. Should my health be spared, I expect to be there about the first of October.

I arrived at the Cape on the 29th of July, with letters from Government to General M—, which gave him great satisfaction; he was pleased to say to me, that he was very glad I had obtained my object, and I might rest secure, that nothing should be wanting on the part of the Government, and wished to receive information when I should preach, as he would attend and hear me. Hitherto the Lord God hath blessed me. For ever blessed be his holy name.

I preached last Lord's day to a very respectable number of people. I think, my dear brother S—, you would have been pleased with the solemnity of the people; some were on their knees, and a profound silence pervaded the assembly.

At the close of this meeting, I appointed a concert of prayer for the next evening, being the first Monday in the month. There were, perhaps, one hundred and fifty persons present. We opened the meeting by reading a chapter, and spent about 15 minutes in an exhortation. Five prayers were offered, and part of six hymns were sung, and our meeting dismissed at nine o'clock. This was one of the most interesting meetings I have witnessed since my arrival. We agreed to establish a Bible Society here as soon as possible.

We also had a meeting last evening, and found eight or ten brethren and sisters who stand fast in the faith, and we have agreed to have the Lord's Supper administered next Lord's-day. This again was a precious season;

may thy name, O Lord, have all the glory.

My Christian love to the Board. I beg a continuance in your prayers.

Yours in Christ,

T. PAUL.

### *Baptist General Convention in the United States.*

ON Wednesday, April 30, 1823, this Convention commenced its Fourth Triennial Session, at the Meeting-house of the first Baptist Church, in the city of Washington, President, the Rev. Robert B. Semple. Delegates from upwards of thirty Missionary Societies, situated in ten of the States, and of the District of Columbia, were present. Dr. Staughton preached from Acts xxviii. 15.

Met the next day at the Rev. Dr. Lawrie's Meeting-house, which had been kindly offered, and accepted thankfully, because more central.

Committees were appointed to conduct the three Missions to the Indians. One of these is called the "Carey Mission Station:"—as a small token of our fraternal affection for the character, and respect for the piety and talents and labours, of the Rev. Dr. Carey, Missionary at Serampore.

A letter was read from the Rev. Luther Rice, agent to the Convention:—he states, that he should be able to serve the Convention without any salary:—that the "Luminary," a quarterly publication, and the "Star," a weekly journal, were successful:—that the property connected with the Columbian printing office, including two good houses, is worth 10,000 dollars.

In the Columbian College there were 59 students. The whole expenditure for land, college edifices, houses for professors, out-buildings, &c. is about 70,000 dollars:—amount of debt about 30,000 dollars:—uncollected subscriptions, 20,000 dollars:—due to the Treasurer in notes, 5000 dollars:—he has made an investment in Bank stock of 7,500 dollars:—amount due from the Convention to the Board of Trustees, for *theological* Beneficiaries, about 6000 dollars.—All these, when collected, will be sufficient to liquidate all the debts;—Tuition money from students sufficient to pay the salaries of the acting faculty.

Mr. Lee Campere, formerly a Missionary at Jamaica, is removed to dwell among the Creek Indians. In reply to the congratulations of the



Convention, the Rev. Dr. Staughton, the President of the Columbian College, replied, "that it was his happiness to consider himself a citizen; and that he anticipated with pleasure the period when he should retire from public toils, in which he had been occupied during forty years, to enjoy the tranquillity of private life." There have been expended by the Convention during the last three years 66,000 dollars, viz. 9,631 on the Burman Mission; 9,497 on the Valley Town Missions; 8,893 on the Fort Wayne Mission. The tenure by which the property held by the Convention at the different Mission stations is considered entirely secure.

"On the motion of Dr. Staughton, it was resolved, that the Convention entertain a lively sense of the munificence of the Hon. Nicholas Brown, in erecting, at the expense of 30,000 dollars, an entire building, termed 'Hope College,' and presenting the same to Brown University. They desire that his views may be fully realized, and his worthy labours abundantly rewarded."

### DISSENTING REGISTERS.

*To the Editors of the Baptist Magazine.*  
GENTLEMEN,

As it is an extraordinary inconsistency of principle, that Dissenters should resort to the established church to procure Baptism for their children, merely for the purpose of benefitting by its secular consequences, I cannot help suspecting that my Pamphlet on "Dissenting Registers," must have made some unfounded impressions; and that, because I would impugn them in part, they are thought to be invalid altogether. This was by no means my object. It is not, that they furnish no legal evidence, but that, from their irregularity and unconformity, they cannot be received by the courts as matters of course. In the absence of other testimony, of a higher nature, they are necessarily let in, to aid in proving the fact they record; but they are taken with some allowances, and the circumstances, under which they are made, must be inquired into.

Even Dr. Williams's Register, which is a copy of an original document, is of value; because, if made previously to the dispute, it furnishes subsidiary evidence, such, for instance, as corroborating the statement made by a member of a family, or the entry in a Family Bible; but, standing alone, unsupported by other testimony, the Re-

gister is not enough to satisfy a Court of the truth of the circumstance it mentions.

In the absence, therefore, of better Registers, the present ought to be continued. They are infinitely better than none at all: and no Dissenter, for the want of them, is driven to such an inconsistency as to reject the Baptism of the Church of England as a religious ordinance, and yet adopt it as a secular one. In Marriage there is but Hobson's choice; and it is hoped, that the Legislature will, ere long, relieve scrupulous consciences from this dilemma.

My object in submitting to the consideration of Dissenters the pamphlet you have referred to, is to induce them to make an effort to raise the credit of their Registers in the Courts of Law, and thus to secure their property upon the clearest evidence.

I am afraid some false notions may have been created by the advertisement of the Pamphlet on the covers of your Magazine: but, as its meaning is altogether obscure, I will not attempt to explain it, lest it should be thought that the Author is responsible for the acts of his publisher.

J. E. B.

*Oxford Circuit, March 6, 1824.*

*A List of the Committee of Deputies appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1824.*

William Smith, M.P. *Chairman.*

Joseph Gutteridge, Esq. *Deputy Chairman, Camberwell.*

James Collins, *Treasurer, Spital-square.*

S. Favell, Esq.

J. Addington, Esq.

Wm. Burls, Esq.

W. A. Hankey, Esq.

J. T. Rutt, Esq.

Wm. Hale, Esq.

E. Busk, Esq.

Wm. Esdaile, Esq.

J. Esdaile, Esq.

Thomas Stiff, Esq.

James Gibson, Esq.

John Wilks, Esq.

Wm. Gillman, Esq.

R. H. Marten, Esq.

John Bentley, Esq.

J. Bunnell, Esq.

J. Christie, Esq.

Samuel Gale, Esq.

E. Taylor, Esq.

T. Wilson, Esq.

John Cordell, Esq.

### SETTLEMENT OF A MINISTER.

SEPT. 17, 1823, Mr. N. T. Burnett, late of Street, near Glastonbury, Somersetshire, was set apart to the pastoral office over the Baptist Church at LOCKERLY, Hants. Mr. Yar-nold of Romsey began the service by reading the Third Chapter of St. Paul's First Epistle to Timothy, and prayer;

Mr. Clare of Downton gave a description of a gospel church; Mr. Russell of Broughton addressed the minister from the First Epistle to Timothy iv. 16; Mr. Draper of Southampton preached from the 133rd Psalm; and Mr. Mitchell concluded by prayer.

The cause of Christ at Lockerly has, for many years, been in a very low and declining state; but we sincerely trust that the time to favour this part of Zion is come. It is truly pleasing to see, that from a few individuals, who used to attend the preaching of the word, that now the chapel is so completely thronged, that accommodation can hardly be found for the hearers; and, added to this, what must please every one who wishes well to immortal souls, there seems to be a great cry after the salvation of Jesus. May it continue till the whole neighbourhood is filled with praying souls!

#### *New Meeting-House opened.*

THE new Baptist Meeting-house in Botolph-street, NORWICH, built by the friends of Mr. Gibbs, was opened for public worship on the 18th of December, 1823. Mr. Griffin of London, and Mr. Cox of Hackney, preached on the occasion.

#### WALTHAM ABBEY, February 11.

—Mr. C. T. Keen was ordained over the Baptist Church in this place. Mr. Braune, of Loughton, commenced the service by reading and prayer; Mr. Pritchard delivered the introductory discourse, and asked the usual questions; Mr. Ivimey offered up the ordination prayer; Dr. Newman addressed the pastor from 1 Pet. v. 2, 3, 4; Mr. Upton addressed the church from Rom. xv. 5, 6, 7; and Mr. Shenston con-

cluded. The whole service was serious and interesting, the congregation was numerous and attentive, and the prospects of usefulness are very encouraging. Mr. Smith, of Olford, preached in the evening. At the public dinner, *the three children* of the late pastor, (Mr. Eveleigh,) now become orphans, by the recent death of their mother, were benevolently considered; some generous contributions were immediately made, and plans for future assistance were kindly suggested.\*

THE Anniversary of the BEDFORDSHIRE AUXILIARY MISSION SOCIETY will be held at Dunstable on Thursday, April 8, 1824; when the Rev. T. Edmonds of Cambridge is to preach in the morning; and the Rev. Rowland Hill in the evening.

ON Wednesday, April the 7th, a sermon will be preached on behalf of the *Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers*; at the Old Jewry Chapel, removed to Jewin-street, in Aldersgate-street; by the Rev. Thomas Binney. Service to begin at Twelve o'Clock.

THE Annual Meeting of the HERTS UNION, will be held at St. Alban's, on Wednesday, the 14th of April, 1824. The Rev. Joseph Hughes, A.M. of Battersea, is engaged to preach.

\* Mr. Keen gratefully acknowledges the receipt of *one pound*, from an anonymous friend, for these orphan children. Any donations for this afflicted family will be received by the Rev. Mr. Keen, or the Rev. Mr. Pritchard, Thornhaugh-street, London.

## Calendar for April.

- 2 Moon passes Saturn VIII. 42 afternoon. XI. 29 aft. behind the dark part of the Moon.
- 5 Occultation of Jupiter by the Moon. He will immerge, and emerge 22 minutes after midnight. The 4th Satellite will immerge XI. 18; the 3d XI. 21; the 1st XI. 28; Jupiter XI. 29; the 2d XI. 34.
- 7 Ceres south III. 34 aft. Altitude 62°. 14'.
11. Moon passes Mars IX. aft.
12. Herschel south V. 46 morn. Altitude 15°. 34'.
12. Sun (as to longitude) between the Earth and Mercury XI. morn.
13. Full Moon III. 47 aft. Too far south to pass through the Earth's shadow.
18. Easter Sunday.
27. Moon passes Venus II. 30 morn.
29. New Moon IV. 25 morn. Too far north to cast her shadow on the Earth.
30. Moon passes Saturn IX. 15 morn.
30. Moon passes Mercury IV. aft.



# Irish Chronicle.

*From an Irish Reader to the Rev. Wm. Thomas.*

Nov. 6, 1823.

THE Lord uses means to accomplish his own purpose, glory be to his holy name, in bringing dark and hidden things to light. It was by reading the scriptures, and hearing your exposition of Romans iii. &c. &c. within the last twelve months, that I first saw the inconsistency of the doctrines of the Church of Rome. I assure you that I am day and night reading, and explaining the scriptures, in Irish, and in English, to rich and to poor, both at home and abroad; and am always endeavouring to excite among all parties, ranks, and ages, a general desire for the study of the scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus: for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works. O that the Lord would make me the instrument of bringing many to the knowledge of the plain, blessed, and saving gospel of our Lord Jesus Christ, that precious gospel which Christ, our Great Judge, has given us to be a light to our feet, and to lead us safely away from all the foolish and dangerous inventions of fallible man, into the peaceful paths of eternal life: Pray, Sir, that I may be kept from sin, and made useful.

*William Moore to the Rev. Mr. Wilson, dated Ballinacarrow, Jan. 15, 1824.*

REV. SIR,

I have to send this journal sooner than I expected, as there are two pressing calls for me in other places, and it will be some time before I return. I cannot say much of my own exertions since my last, as I have been afflicted with a severe cold, and for some time confined, and, when I was not, I was engaged with such as knew the truth, but would not part with me until I was perfectly recovered. This delay was, in a great degree, against my inclination; as it is my heart's desire

to be with such as never heard the gospel, and, so far as is in my power, to strengthen the weak.

Figure to yourself the state of this country twenty years ago, when not a papist, that I knew, knew what the word scriptures meant or signified at all. But now, there is scarce a house that the man of the house, if he can read, has not a Bible, or the children reading for their parents.

*The two following are Extracts of Letters from Mr. Briscoe, late of Lynn, who has been requested to visit the Church at Cork.*

Cork, Jan. 16, 1824.

MY DEAR SIR,

I have the pleasure of informing you, that, through a kind Providence, I have, at length, reached the place of my destination, after a rough and tedious passage. We left Bristol on the 13th of December last, and did not arrive in Cork until last Tuesday week, having been detained eighteen days at Minehead, and Milford Haven, by contrary winds. This, I am sorry to say, has considerably (though unavoidably) increased the amount of my travelling expenses. When a vessel is obliged to put into harbour, on account of bad weather, the passengers are obliged to find themselves with board and lodging on shore, and, being a stranger, I was compelled to take up my quarters at an inn, where the most is always made of persons in such circumstances.

My present imperfect acquaintance with the state of the church in this city, will hardly warrant the expression of an opinion on the subject. There is a great deal to be done in the midst of a great many difficulties, but the promise in the last verse of the gospel by Matthew, will carry us through them all. I am fearful, there is a great deficiency as to personal religion among professors at Cork; at any rate, there is a great deal of coldness and deadness, which is truly distressing. I do not, however, mean to say, that this is the case with professors of our own denomination, more

than others. However, we must pray, and hope, that the Holy Spirit will shed abroad abundantly, the love of Christ in our hearts, "and that will kindle ours."

I will thank you, when you have an opportunity, to remember me affectionately to Dr. Newman.

I am, dear Sir, yours truly,

JOHN PAUL BRISCOE.

*Cork, February 24, 1824.*

MY DEAR SIR,

It is the day of small things with us at Cork, but I do think there is a prospect of success, and that, under a divine blessing upon our endeavours, a church of our denomination might be established here. In the accomplishment of this, however, there will be many difficulties to surmount, and the struggle must be vigorously maintained, but faith and prayer will do a great deal. The people wish me to say, that I will continue with them for twelve months, which I feel disposed to do.

I am, yours truly,

JOHN PAUL BRISCOE.

*From the Rev. S. Davis, to the Secretaries, dated*

*Clonmel, February 20, 1824.*

MY DEAR SIRS,

THROUGH the Divine goodness, I reached this, in good health, the 3rd instant, after an absence of one hundred and six days, and travelling upwards of one thousand four hundred miles by land and water, and found my dear family and friends generally in good health, thanks to the gracious Preserver of men.

Our new Meeting and School-house is roofed, and will, I hope, be ready for use in about three months; O that many may be trained in them for the Lord, by his own Holy Spirit, succeeding our feeble efforts to his glory. The place where we used to meet, has been given up during my absence, therefore, the little church assembles, for the present, in my dwelling-house. I preached there the second evening after my return, and twice on the Lord's-day, and we had a happy meeting to commemorate the dying love of the Redeemer.

On the 14th, I went to Thurles, and we had three pleasant services on the

Sabbath, besides the Lord's supper; about fifty attended the evening lecture, which is always the best congregation. The next day, I went to the Hills, and inspected the school, and preached at the usual place, and administered the Lord's supper in the evening. I took Peter Cole by surprise, but I found him at his post, with 60 children, 118 are upon his list. I have no doubt that several hundreds have received good instruction in that school in the seven years that it has been established, and I have had the pleasure, on various occasions, to reward the children for their diligence in learning the Holy Scriptures, which will, I trust, be brought to the remembrance of, at least, some of them by the Holy Spirit in days to come, to their real advantage; but the established ministers have never been perfectly satisfied that the Protestant children were not taught the Catechism. I told the curate the reason some time since, and he appeared satisfied, because the introduction of any Catechism would be injurious to the attendance of the Roman Catholic children, whose good we are particularly anxious to promote; but he has recently agreed with a master, who keeps a school about a mile from C—, to obtain for him a yearly stipend, to teach the Church Catechism; and he has gone round to the parents, to desire that such as could read might be sent to his school, which has been done accordingly in many instances; and now the Romish Priest has taken alarm, and engaged with another master to take the Catholic children, and teach them the Romish prayers. This is a natural consequence of the clergyman's imprudent zeal, and would not, in all probability, have occurred, if he could have been content with our plan, to teach the scriptures only; but he is a young man, and, I have no doubt, wishes to do good to the best of his knowledge. I am happy that our schools cannot justly be charged as being sectarian, and I always regret when I see any measure of this spirit prevailing: but great is truth, and it must prevail.

I had intended to leave the Hills the next day, but it snowed so heavily in the night, that it was impossible to travel through the terrible roads in these parts; therefore I stayed and preached again in the evening to the few who live in the immediate vicinity of our venerable deacon's home, where I find a home.



*From the Rev. Mr. Wilson.*

*Boyle, Feb. 20, 1824.*

*To the Secretaries of the Baptist Irish Society.*

Since my last I have preached as frequently as I could in this town, and in Ballymote, Carrick, Ballinacarrow, Collooney, and Ballina. I experienced great pleasure in visiting my old friends in the last mentioned place; but, gratifying as this was to my feelings, I derived still greater pleasure in witnessing the very great attention that is evinced to the preaching of Brother M'Kaag; he has directed the attention of the people to the subjects of difference between the Protestants and Roman Catholics, and, in exposing the errors of the latter, it is hoped that an extensive spirit of inquiry has been excited; I preached there on the evening of yesterday-week, to at least two hundred persons; and learnt that, on the preceding Sabbath-evening, there were not less than four hundred present. If faith cometh by hearing, there is encouragement to expect that good will be done by so many persons being brought under the sound of the gospel. Such large congregations are not to be obtained in any part of my district at present; but I am happy to say, that in general we are well attended, and that the hearers are always very attentive; this has been peculiarly the case in this town lately, where I have delivered a course of sermons, on every second Sabbath, on the person and work of the Lord Jesus Christ. O that he may become precious to the souls of many who have thus heard of him!

Yours affectionately,

I. WILSON.

*From an Irish Reader to the Rev. Mr. Wilson.*

*Collooney, Feb. 20, 1824.*

REVEREND SIR,

As usual, I send you another monthly account of my feeble labours in the service of the Society; and, as my humble duty confines me to the cottages of the poor, I have read and explained the scriptures for Mary Dorran, a poor old woman, who resided near the church of Collooney, who lay at the point of death, and never was seen at church or meeting, though having the name of a Protestant. I asked her, Would she send for the priest, as William Carroll did; or had

she any better hope? She told me that she always had it on her mind to send for both priest and minister; that, if one failed, she might depend on the other. I told her I would shew her, from the word of God, a more excellent way than either; and a way that she might, with full confidence, depend on. Accordingly I explained to her how the justice of God claimed satisfaction for sin, and how that satisfaction was given; and how justice and mercy rejoiced together, in the salvation of the sinner, by our Saviour; as the Lamb of God taking away sin by the sacrifice of himself, and bringing in an everlasting righteousness; and so becoming the end of the law for righteousness to every one that believeth. I also exhorted her not to be deceived by the votaries of error, who would endeavour to call her attention to any qualification in them, or in herself, as a ground of hope; and that the door of acceptance is closed against any claim, but that which satisfied Divine Justice; and that the glad tidings of great joy reveals the righteousness of God as the only ground of the sinner's justification; that they who believe shall be saved, and they who believe not shall be damned. She listened to these remarks, and to the portions of scriptures I read for her, with great eagerness and attention, and took every opportunity afterwards of sending for me to remind her of these truths, which I endeavoured to impress on her mind. The evening of her departure from this life, after I read for her for some time, I asked what hope she had;—"I see clearly," said she, "the danger and vanity of depending on myself, who am sinful and helpless, (or on any other creature,) for salvation; wherefore I cast myself on the Saviour, as my hope, my priest, and my all: he atoned for my sins." She seemed quite resigned in repeating these words, and sunk to breathe no more.

I have established Meetings for reading the scriptures, in several parts of the country, which are regularly attended, and have proved a blessing to many, who have long sat in darkness, and in the shadow and region of death. One instance of the happy effects resulting from these Meetings is the conversion of two, once very wicked, characters, G. M. E. and young A. who heretofore could spend the Sabbath in rioting, drunkenness, and other wicked practices; but now they delight in reading and hearing the precious

truths of the Gospel, and contend for that form of doctrine once delivered to the saints. Thus the efforts of the Baptist Society are crowned with success, even in the change which is evidently seen in the conduct of many other individuals, who read and hear the scriptures explained with great profit; to whom, if the above Society had not sent books and men to instruct them, in all probability they would have remained ignorant; but, by these means, the scriptures are circulated far and wide, the Saviour is acknowledged, his voice is heard, and the dead arise. No obstacle can prevent the lower ranks of society from the renovating influence of his word, so that we may confidently look for an abundant harvest.

*Extract of a Letter from the Rev. Mr. M'Kaag to the Rev. Mr. Ivimey, dated*

*Ballina, Feb. 20, 1824.*

MY DEAR SIR,

FROM my last letter you have some reason to conclude, that, by this time, I should give you some particular information respecting our schools in this district, the same could not be a burden or a task unto me, as they flourish (with a few exceptions) in all directions, and, for these exceptions, we have reason to praise the Lord our God. The scourge of persecution is neither desirable nor pleasant in itself; but, as it is appointed by the Lord, it must promote the welfare of the church, as it is intended for the furtherance of the gospel, it will stir up every Christian to watchfulness, zeal, and activity; as it fires their souls with a more noble sentiment, than the sound of battle can communicate to the minds of the most chosen heroes. Something of this nature is, at present, felt in this town, which is occasioned by our Thursday-evening lectures, which are professedly and directly against Popery.

The place where we meet is sixty feet long, and fifteen broad, is regularly crowded: one hundred (at least) of our hearers are Roman Catholics, many of whom are constant attendants.

*Sums received by the Treasurer on account of the Irish Society, since the Christmas Quarter, not before acknowledged.*

	£	s.	d.
Rev. J. Chin, Walworth, (towards the Debt) .....	5	0	0
Rev. Robt. Morris, Craig, N.B. for Schools .....	5	0	0
Do. Do. for general Purposes .....	2	0	0
For the Rye School, by Rev. Mr. Smith .....	10	0	0
Mr. George Stevens, Luton. A Friend, by Rev. J. Williams, East Dereham .....	1	0	0
Missionary Society at Rev. Mr. Gurteen's (Canterbury) .....	2	10	0
Auxiliary Society, Potter's-street, by Rev. J. Bain ...	3	3	0
Mission Box by Mrs. Bain .....	6	5	6
P. Hogg, Esq. Loughton, Annual .....	0	12	6
A Friend at Loughton .....	1	1	0
Mrs. Hannah Moore, per Dr. Ryland .....	1	0	0
Mr. Brooks of Bewdley, per Ditto .....	2	0	0
Widow's Mite, per Rev. J. Kinghorn .....	1	0	0
Henry Wardall, Esq. as Executor of the Rev. T. Bryson, late of the New Road .....	5	0	0
Dartmouth Auxil. Society, by Mr. Larwell, one-third .....	3	6	8
Mary's Philanthropic School .....	10	10	0
Amicus .....	1	0	0
Lime School, per Mrs. Flight, Half-a-year .....	4	0	0
John Deakin, Esq. Birmingham .....	2	2	0

*Received by Mr. Ivimey.*

Rev. G. Jayne, Campden ..	1	13	6
Mr. Baylis, Poynder's End. ..	2	2	0
Rev. Mr. Stuart .....	1	1	0
A Friend, by Rev. Mr. Upton ..	0	5	0
Rev. T. Edmonds, Cambridge ..	1	0	0
Rev. Mr. Keeble .....	2	0	0
Rev. Mr. Kilpin, Exeter ...	5	0	0
Auxiliary, by Miss Wheeler ..	2	0	0

\* \* The ladies belonging to the congregation in Lion-street, Walworth, have kindly sent, for the use of their school in Ireland, a parcel containing various articles for rewards.

# Missionary Herald.

## BAPTIST MISSION.

### Foreign Intelligence.

#### CALCUTTA.

FROM various communications which have reached us from this important sphere of Missionary labour, we shall make a few miscellaneous extracts.

In noticing a series of inquiries respecting the Schools under their care, our brethren make the following encouraging statement:

THE boys in the Bengalee Schools have a scriptural catechism, which those who are sufficiently advanced, are learning; and as they pass through that, an explanation of the Parables in question and answer will be given them, which Mr. Pearson of Chinsurah has prepared, and which is now printing. We have a small secondary school in which Watts's Catechism is taught. The children of the Benevolent Institution are catechized daily by the master, from the historical parts of the Old and New Testaments, very frequently from the Parables, and also from Watts's Catechism. This part of their education has been attended with great good to the children. It has made them acquainted with the contents of the word of God in a very pleasing degree, and has also been attended with very promising effects upon the minds and conduct of the children. Some of these children have received impressions that have issued in their

conversion to God, and several from the school have publicly owned Christ by baptism, and have become honourable members of society and the church. A number of the elder boys now in the schools, together with a few who have succeeded to different employments, keep up prayer-meetings among themselves, and make attempts at religious conference. A very pleasing instance of the good effects of catechetical and other religious instruction in this school, was witnessed very recently. A boy of eleven years of age, of creditable European parents, having attended about three years, was lately taken ill, and died of a fever. For a considerable time before his illness he was very fond of his Bible, and evidently knew something of its saving qualities; for he would often talk to his father and mother about its contents, and frequently point them to passages and different incidents there recorded, which they were scarcely aware were to be found in the word of God at all. In his last illness he often spoke to his parents in a very affecting style about the salvation of their souls. To those brethren who visited him before his death, he gave the most unequivocal and pleasing evidence of a steady and well grounded hope in Christ. A perfect willingness to die, and persuasion that he was going to Jesus, expressed with entire collectedness of mind, and with much child-like simplicity, made the last moments of this little boy very interesting, and proved a great source of encouragement to the brother who has the conducting of the institution. A funeral sermon was preached for him at the Circular Road Chapel, on the morning of Lord's-day last, when a good number of the rising generation were present, and many were much affected under the sermon.



## Doorgapore Station.

Sept. 29, 1822. I spent the early part of the morning with Paunchoo, who shewed himself ready in season, and out of season, by conversing with several individuals as they passed by his door. To a native doctor, he spoke of Christ as the physician of souls—to a chokedar, (or watchman) he spoke of the omnipresence of God, and of the impossibility of escaping from his all-seeing eye—to a potter, he spoke of God as our Creator. Very few passed without hearing something applicable to their situation or circumstances.

After breakfast we went to the place of worship at Baranagore, accompanied by a serious young man (a European), who is one of our most attentive hearers in Calcutta; and as he has a tolerable knowledge of the Bengalee and Hindostanee languages, he takes much delight in occasionally conversing with the natives. Our hearers were not so numerous as usual; we however, were much pleased with the attention of a Byragee, who seemed lost in wonder while Paunchoo was preaching. At the close of the services, he hesitated whether he should follow us, but on looking round on his countrymen who had already begun to sneer at him, his heart failed, and he went off. *"Thus cometh the wicked one, and catcheth away that which was sown in his heart—This is he who received seed by the way side."*

It is pleasing to state, that the workmen of the Hon. Company's Iron Works are relieved from labouring on the Sabbath. We cannot help rejoicing at this circumstance, as any appearance of a Sabbath being observed in India, must above all things be encouraging to the desponding Missionary; every sign of the heaven operating, gives fresh reason for hope.

We spent the afternoon with a poor Portuguese man, who had come from Calcutta, a distance of about five miles, to visit Paunchoo, for the purpose of disclosing the state of his mind to him: he appears to have been effectually wrought upon by hearing Paunchoo preach a few days ago. It was indeed an interesting sight, to see a Hindoo instructing one, who has always called himself a Christian. It was difficult to say, who shewed the most earnestness, Paunchoo in speaking, or the poor man in listening.

The old man cheerfully gave up his cross which he had worn round his

neck, and trusted in for many years, saying, he had no further use for it, since he had found the Saviour.

Respecting the individual last named, further notice is taken in the journal of the succeeding month.

October. A poor old man of the Portuguese persuasion, passing by the place of worship, connected with the Doorgapore station, while Paunchoo, the native brother, was addressing the natives, stood for awhile to hear what was saying; and continuing his attention until the service was concluded, he made some further enquiry, and seemed much affected with what he heard. Since that, he has been in the habit of attending the places of worship, and walks as far as Doorgapore twice a week, to hear the word of God and join in prayer. Sixty years and upwards, has this poor man lived in the world without the most distant notion of what salvation is, or the faintest conception of what true religion can mean, beyond the occasional confessions to a Roman Catholic priest, and the repeating a few forms to the Virgin Mary, or some other saint! He seemed surprised to hear of salvation by faith in the death of Christ, and seems as though opening his eyes upon a new world. He is very ignorant, as might be supposed, but seems anxious to learn, and as a proof that he is somewhat in earnest, has begun to learn the Bengalee Alphabet. May he prove to be sincere and persevering in seeking after truth! When hearing of the love of Christ to sinners, he seems deeply affected, says he has begun to pray, and hopes he *begins to see a little*, as he expresses it.

He has two sons in Calcutta who labour for their living, and conduct themselves very affectionately towards the old man, telling him to seek his salvation, and that they will work and support him. Having been always travelling in the service of different people, he has had no opportunities of instruction, and his mind is as completely unfurnished with religious ideas, as a child's of four years of age; and what is very rare, he seems to possess a very child-like disposition.

The last journey he ever took, was from one of the highest stations in

the Company's dominions, whither he had gone in the service of a gentleman as his cook, and he had not reached Calcutta more than a fortnight before he heard the gospel.

Beside the above, we have had no inquirer at the station this month.

On Thursday, the 24th, I went to Mayapoor in company with brother Pearce, who recovering from a recent attack of bilious fever, it was supposed he might be in some measure benefited by the trip. This place lies about half way between Calcutta and Diamond Harbour, where all ships upon their proceeding up the river deposit their gunpowder. We expected to have found more people, and in this particular were disappointed; and what few there were could hardly be approached, had we been able to go about, owing to the late heavy rains having left the whole country around almost inaccessible. Kasee, the native Christian, went on Saturday morning to Willerbury, a large market town opposite the river, and reported upon his return that the people were very attentive to what he advanced. This place will well answer upon a future occasion, when the country is dry, as our place of residence, while we daily visit the opposite side to preach and distribute tracts. The person at whose house we were hospitably entertained, has been upwards of forty years in the country, and has lately begun to think, we trust, in earnest about his eternal welfare. As he frequently comes up to town and regularly attends our chapel, notice will in due time be taken of him in the account of the English department.

The following remarks, under date of January 25, deserve attention:

An eclipse of the moon being to-night, Paunchoo collected, he says, but very few people to hear the word at Baranagore. All was bustle in preparing for shastras, &c. as more than common merit attends what is done in a way of holiness, such as feeding and feeing the Brahmans, &c. One person came by the place of worship and remarked: Why do you stand here to hear these people? What have they got by worshipping Christ? Nothing, but that they eat cow's flesh. You see they are just like us. They have neither of them obtained *four hands*

yet. The natives have no idea of believing us, they often frankly confess, unless we can do some strange thing, such as multiplying limbs, or some such monstrous thing. To weigh the evidence of truth, or appreciate the force of miracles already wrought in authentication of truth, are things of which they seem quite ignorant. Yet it may again seem strange, that they constantly appeal to the pretended miracles of their own gods, as substantiating claims to belief. And any out-of-the-way thing is to be believed, if to prove it some monstrous thing is affirmed to have been achieved, though in the way of adultery and murder. They appear to err in supposing that miracles are as indispensable in propagating a system of religion, as in instituting it at first. The professed miracles upon which Hindooism is built, they allege to be quite sufficient, in concurrence with tradition, to justify their belief, and will go so far as to allow that the miracles we profess to have been wrought by the Saviour and his apostles are adequate to justify our belief, considering our forefathers have believed these things before us. But there remains this difference,—we are propagators as well as believers; they contend that those who propagate a religion, with a view of proselyting, are wanting in the credentials of their office, and consequently deserve to fail, if they cannot work miracles afresh. Another circumstance we frequently have to remark is, that they are quite at a loss in understanding what is *fit* evidence of *moral* and *saving* truth. If a thing is but *wonderful*, they seem not to conceive that any thing else is required. To us it seems admirably ordered, that a dispensation of holiness should be established by such miracles as tended most to illustrate the holiness of God: that an economy of saving mercy should be established by *works of mercy*: and we are able to perceive an inexpressible beauty and benignity in the gospel, which exhibits to us a Saviour, proving himself to be '*able to save us to the uttermost*,' by the power he so often displayed in doing good. And thus, his opening the eyes of the blind, unstopping the ears of the deaf, strengthening the decrepid, healing the sick, and raising the dead, afford very powerful inducements why the poor and miserable and blind and naked should cheerfully refer their immortal concerns into his hands. But we speak of all these things amongst

those to whom it has devolved upon us to make them known; but they have *no ears to hear*. I used to wonder at the frequency of our Lord's repeating these words. But the Jews and Bengalees, Pharisees and Brahmans, were very much alike; and we need only advert to our own experience to be well convinced of this truth. 'The natural man (no matter of what nation,) receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned.' When the Holy Spirit takes of the things of Christ, and shews them to men, then the eyes of the blind begin to see, and the ears of the deaf are unstopped."

#### *Heathen Notion of Prayer.*

"An old woman passing by the place of worship while Paunchoo was in prayer, cried out to them all to come away, and not to remain there, for in our prayer there was an *enchantment*. I have often remarked, that however the people may have conducted themselves during preaching, they are generally attentive at prayer time; and I remember dear Brother Chamberlain years ago observing the same thing."

#### *Remarks by Paunchoo.*

"The Brahman Bagengee, after prayer was over this evening, making some remarks on that chapter in Luke, where the Lord delivers the talents to his servants, and not getting through very readily, Paunchoo observed, the meaning of it was to teach faithfulness in our Lord's service; sitting a minute or two longer, he added, 'We are *very idle*. Our Lord used to pray whole nights—we with difficulty pray an hour—we should pray more.' Truly, if great things in the healing of bodily distempers were not to be expected without prayer and fasting, what can we reasonably look for in the way of conversions, among such a people as it falls to our lot to labour among, without an increased spirit of faith and prayer."

#### *Anecdote of Gomesh and Bagengee.*

"I was much pleased upon the whole with an anecdote I heard to-day from Paunchoo, when he, Bagengee, Kassee, and myself, were at Baran-

agore. The poor old man Gomesh, often alluded to in our journals of late, who lived in ignorance seventy-five years, finds, as might be expected, some difficulty in expressing himself in prayer. Paunchoo has worship with Gomesh, Bagengee, and a young lad related to him, at his own house, and each engages in his turn. Poor old Gomesh was one day expressing himself in prayer with great simplicity, and perhaps made use of very homely expressions. The Brahman and the young lad burst out laughing. Prayer being over, Paunchoo reproved them for their improper conduct. They, upon reflection, felt very sorry that they had done so: the Brahman fell at the poor old man's feet, and begged his forgiveness. But in a few days afterwards the Brahman being with Brother Yates, attempted to conclude the service in prayer, and was almost silent before the people. He says he felt himself reproved for his pride in laughing at Gomesh. What struck me in the incident was, the change that must have taken place in his mind. For a proud Brahman, who, some little time before, would have thought himself humbled to have spoken to a poor despised Feringee, as these people are called, to seek pardon at his feet, was a matter which required no small change to bring about."

#### *Their Reception into the Church.*

"Our church-meeting the other day was very interesting. Both Bagengee and Gomesh gave in their experience, and were received. Gomesh, in a very artless manner, told us the way he first came to hear the word of God—how ignorant he formerly had been,—how he had gone on, and what had been his feelings since he had received the gospel. The tears flowed down his cheeks while speaking of Christ; 'but I,' he says, 'what can I, with my sinful mouth, say about *Him*? But I think (says he,) I have found *something*—I think I have. What more can I utter?'

"Bagengee has not a very ready utterance, but in giving in his experience seemed less able to express himself than usually is the case. Asking him something about *humility*, and other things connected with his change, he replied, 'It was not very easy for a *fat, or proud*, Brahman to go through the *eye of a needle*.' He found it difficult, he said, to say much as to what



he felt, or thought he understood; for the religion of Christ, he said, was altogether of a different nature to any thing else in the world. He observed, in reading the scriptures, that Christ himself spoke of himself more often as the Son of *man*, than as the Son of God. By which he thought an example of humility was left us; and how then was it possible for the disciples of Christ to speak of themselves too meanly? The way in which these things were spoken gave them very considerable interest at the time. I trust they may both continue faithful."

### *Interruptions in Worship.*

Feb. 21.—"We had very good attendance at the place of worship this morning; forty or fifty persons, most of whom were seated on the floor at once: some very attentive, and heard a great deal. Much annoyed by an impudent boy, who though not more than ten years of age, was quite sufficient in the hands of the devil to make me feel as I ought not, and to disturb the whole of the people. Advanced a step or two further, in endeavouring to bring home conviction of sin to the mind, when we were stopped short, and harassed with—'Well, you speak about sin and holiness;—what is the difference between them?'—'Sin, the transgression of God's law—and that we were all transgressors was evident, and therefore it became us to seek salvation.'—'Well; but who is the cause of sin?' *Missionary*. 'Who do you think?' *Beng*. 'God, to be sure; who else? There is neither good or evil, but what he does it. Who am I? I can do nothing, either good or evil.' This, and much more, and all with inconceivable levity. If we were not hardened in a very considerable degree ourselves, by the frequent recurrence of these horrid blasphemies, they would be hardly bearable. These, and many other expressions we are daily in the habit of hearing, are among the *hard speeches* which ungodly sinners utter in this part of the world, and for which the Lord may be expected to take vengeance when he shall come with ten thousand of his saints. Oh! that we who speak in the name of Christ to this *untoward generation*, may be then *clear from their blood!*"

### CUTWA.

INTELLIGENCE from this station, of a very recent date, fully confirms the favourable intimation respecting it, contained in the letter of Dr. Carey, published in our last Number.

SINCE I wrote last (says Mr. W. Carey, under date of Sept. 7th last,) I am happy to say that we have lately had a stir amongst the people around; but what it will come to is hard to know. Lately some respectable women called Brother Kangalee's wife, and begged her to instruct them in the ways of truth, saying, that through fear, they could not attend our public preaching, but that they had often done it by stealth, pretending to be going about some other job. These women are related to people who are respectable in life, and they are afraid openly to declare their sentiments, lest they should be outcasts at once. At a place not far from Cutwa, called Dewangunge, our native friends were, one warm day, seeking a cool place to stand and preach the everlasting word; but being very thirsty, they asked a person who was standing in the street near his house for a drink of water. This poor man had often heard the word, and had also taken tracts to read; but his mother, an old woman, would not allow him to read such things in the house, and was much against his hearing the word; but when he took our friends in to give them a drink of water, she was present. The brethren sat down and talked about the contents of the tracts, and about the way of life: this old woman heard for some time, and then said that she did not know that it was such good news. It is hoped that she will now admit the word to her house, and not be against her son's reading the word of life.

On the 13th of April, Brother Sutton, (who had come on a visit, with the native friends and myself, went to a large fair at Augerdeep, where we preached to thousands and thousands nearly the whole day, and gave away a great many books. We were obliged to check their eagerness in taking them, as great numbers were thus destroyed; O that some good may be done by the seed then scattered! It seems to me that these immense fairs are much smaller than they used to be; I also think that the people are

getting wiser day by day, and that many keep away, because they are convinced of the folly of such things. The river has also, in the last five or six years, washed away the chief temples of almost all these fairs, which I think has opened the eyes of many to see that all their gods are nothing but vanity. On the 4th of May, as our brethren were returning home from a short distance, where they had been to dispense the word of life, a man of the Byragee cast joined them, and seemed to be much affected with what he had heard; he came talking all the way to Kangalee's house, where he cast away the badges of Satan outwardly, and ate with the brethren. He has since gone home to persuade his wife to join him, but has not returned yet. Some time back an old man came as an inquirer, who had heard the word from Mr. Thomas about nineteen years ago; his relations have taken him back, but I hope he is a true seeker after life. This is one instance of many, that the word of the Lord will not return void, although we may have to wait long before we see any effect. On the 22nd of June, had a very large concourse of people at Cutwa, to bathe in the Ganges; being rather poorly, I did not go out myself, but the native brethren had two days hard work in preaching and giving away books. They were well received. Many persons through the days of the fair came for books to my house, who were all supplied. A Brahman, some time back, promised our native brethren that he would renounce all his old ways, and come and join them, as he was convinced that Jesus Christ was the only true Saviour; but I have seen nothing of him since. Things of late have been much more encouraging than for some time past. While I have been writing this, four persons have called from a distance for books, and have taken them away, seemingly much pleased.

Last month I had the pleasure of baptizing three persons, who belong to the native christian families. I hope also soon to baptize three or four more. Thus the Lord has of late been and is still blessing us. Our meetings are well attended; sometimes the congregations are large and attentive. Mrs. Carey, I am sorry to say, has, some time ago, been obliged to give up the Female School, but she has been thinking of making another attempt; and as she intends to have it in the town, I hope it will succeed. I wish schools and

places of worship were set up in all parts, they would do much good.

I am sorry to say, that I have lately been rather poorly with an enlargement of the liver, which will keep me in doors more than I could wish; but I hope I shall get the better of it with care.

### DIGAH.

*Extract of a Letter from Mr. Rowe to Mr. Dyer, dated*

*Digah, Jan. 2, 1823.*

I HAVE already informed you that our native brother Nainsook has spent about a month with our native brethren. During this period they have visited from twenty to thirty villages, some of which are on this and some on the other side of the Ganges. To many of these places they have repeated their visits several times. From what I have lately seen in Nainsook, I am more pleased with him than I have ever been before. He has improved greatly under the tuition of our late dear brother Chamberlain. For a young man, he commands a great deal of respect among his countrymen, and is a very acceptable preacher. After hearing him, the natives generally express their approbation. He possesses an aptness to teach, and in addition to this there is something mild and humble in his demeanour, which gains upon the affections of his hearers. I think his heart is in the work, and that he feels a pleasure in being incessant in going about to do good to the souls of men. On his return from itinerant journeys, during which he has met with much attention from those with whom he has conversed on divine subjects, I have often heard him exclaim, with much feeling, in the words of our Lord: "Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." I hope he will ably fill up the place of our departed brother Brindabund. Excuse this digression in favour of Nainsook: it gives me more than ordinary pleasure to see this young man walking in the footsteps of our dear departed brethren who have entered into rest, and I cannot forbear imparting a portion of this pleasure to you. In performing these itinerant journeys our native



brethren have not met with large congregations, except at Hajeeapore fair. Indeed they choose rather to direct their attention to a few here and there, who are disposed quietly to hear what they have to say, than to exhaust themselves in the midst of a noisy multitude. Under these circumstances the same persons usually manifest a greater disposition to listen to their messages, and their stock of gospels and tracts are disposed of to much greater advantage than they are when snatched from them in a tumultuous crowd. In this way they have been enabled to collect a dozen in one place, twenty in another, from forty to fifty in another, and so on. Sometimes they collect two or three such congregations in different parts of a populous town or village. At one time they meet with hearers under a large tree, at another in the compound of the Zemindar of a village, at another in the bazar or market, and in large places they frequently meet with little assemblies of hearers in the more retired streets and lanes. Several of the natives in our neighbourhood invite our native brethren to their houses, from time to time, to converse with them respecting the gospel. This outline will give you an idea of the nature of our labours among the natives. Very few attend the stated means of grace in Hindoost'hanee, and our principal means of making known the Saviour is that of embracing every opportunity that offers from day to day of conversing with individuals who are disposed to attend to what we have to make known to them. The brethren observe, respecting their recent labours, that they have met with but little opposition, and that opposition is generally made by Mussulmans. The Hindoos are much more disposed to hear them than the disciples of Mahomet. Among the Hindoos they sometimes meet with an individual or two who come to hear them for the express purpose of caviling and reviling; but in general they are treated with respect, and not unfrequently with great cordiality. I will give you a few examples: When they were one day visiting some villages, they met with twenty or thirty persons seated together on the ground: the brethren

went up to them and asked if they would hear a word about the Son of God? Six or eight of them replied: "We are drunkards, (which was in reality the case,) we do not want to hear you." On going a little farther, they met with about the same number of Byragees, to whom they put the same question. One of them replied: "What have you to say about him?" They then engaged in conversation on this subject. Some of them said they had heard these words from Kureem, at Digah, some years ago. Two of the company then insultingly ordered them to be gone. Another said, "This book of which you have been speaking is already in my house, and if you will give me another I will not despise it." A Brahman, who lives about half-way between this and Monghyr, has lately repeated his visit to us. He maintains that all religions are good, and in conformity to this opinion he accompanied our brethren to Hajeeapore fair, and other places, where he warmly recommended the gospels and tracts they distributed. On the other side the Ganges they met with a native school-master who had been employed in that capacity by Mr. Martyn. He and some Zemindars solicited that I would set up a school in their village. A Moonshee came to them at the fair, and said: "You are speaking of Jesus Christ—I have a tract containing the life of Christ.—Christ is the true Saviour." Pointing to the New Testament, he asked the brethren if they could perform what was required of them in that book. They replied: "By the help of God we do as much as we can." Some men then took the Moonshee by the arms, and forcibly led him away. Soon after he returned again with a Zemindar and others. The Zemindar addressed the brethren: "Who are you?" The brethren: "Christians." Zemindar: "Your words are not good words. No good will arise from attending to these." A bystander said to the Zemindar: "Oh! Maha Raj, these are good words." The Zemindar reproached him by saying: "I suppose you also will become a Christian." The Moonshee said: "I will sometime go to Digah to see you." They then led him away as before.



*Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1824, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Legacy of Joseph Bradney, Esq. late of Clapham Common.....	200	0	0	
Do. of Mrs. Jane Sharp, late of Maryport, 10 0 0 } Expenses 1 2 10 }	8	17	2	
Kingsbridge, sundry Subscriptions, &c. by Rev. J. Nicholson	11	13	4	
Quarterly Subscriptions, Fen-court, by Mr. Mundy.....	1	15	6	
Western District, Auxiliary Society, by Rev. R. Horsey : Exeter, Subscriptions, &c.....	13	16	0	
Aberdeen, Auxiliary Society, &c. by Mr. W. Thomson.....	15	14	6	
Balnakettle. (N.B.) Female Society, by Rev. Mr. Gilmour..	1	10	0	
Bluntisham, Friends at, by Rev. Samuel Green .....	5	2	6	
Kettering, Auxiliary Society and Subscriptions, by Rev. J. K. Hall .....	23	4	2	
Garway, (Herefordshire) Friends, by Mrs. Rogers.....	2	17	2	
Pocket Books, presented by Miss H. Kiernan, Drumcondra, near Dublin .....	11	3	6	
Collected, by Rev. John Saffery :				
Calne..... 1 17 0	Lymington			
Chippenham.... 5 0 0	and its Vicinity 12 10 0			
Chittern ..... 2 14 3	Melksham .... 7 10 6			
Christchurch ... 3 10 0	Salisbury,			
Devizes..... 23 15 4	Gardner, Mr... 2 0 0			
Lacock ..... 2 7 0	Westbury..... 5 2 0			
		66	6	1
Alexander Haldane, Esq. Hatcham House .....	Donation	2	0	0
G. G. by Ditto .....	Donation	5	0	0
Friend, at Canterbury, by Mr. Howland .....	Donation	1	0	0
Mr. F. Duerden, Bermuda, by the Secretary.....	Donation	5	0	0
Mrs. Swinscow, by Mrs. Carey, Boxmoor.....	Donation	1	0	0

#### TRANSLATIONS.

Mrs. King, Birmingham.....	Donation	20	0	0
----------------------------	----------	----	---	---

#### SCHOOLS.

Mrs. King, Birmingham, for Kingston Free School...	Donation	10	0	0
Mr. John Deakin, Do. for Do. Do. ....	Donation	10	0	0

#### FEMALE EDUCATION.

Dundee, Penny Society, Westport District, by Mr. Easson....	10	0	0
---	----	---	---

#### TO CORRESPONDENTS.

THE Thanks of the Committee are returned to Rev. S. Bulgin, Poole; Mr. William Ellis, Newtown, (by Mr. Walkden,) and Mrs. Williams, 18, Great Winchester-street, for a quantity of Magazines, &c. for the use of the Mission.

Our respected Correspondent at Manchester is informed, that his obliging letter and remittance have been duly received.

The request from St. Mary's, Scilly, shall be complied with; but, surely, the postage ought to have been paid.

If our friend in Oxfordshire had known as much of certain 'gentlemen from India' as we do, he would have neither been surprised or alarmed at the report that Missionaries hire converts at the rate of Half-a-crown each! Some of the class to whom we refer have roundly asserted that Hindoo widows are never burnt with their dead husbands; while others have sagaciously doubted whether there are any Missionaries in India at all—they never saw them! Would B. H. have us publish answers to such assailants as these?

*Erratum.*—The sum for Female Education, entered last month, as from "Young Ladies, by Rev. J. Morgan, £23 17s."—should have appeared as follows: "Young Ladies in Birmingham, for the Birmingham School at Calcutta, £23 17s."